THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Hymn for Evening Devotion.

LORD, hear our evening prayer,
In mercy bow thine ear,
And let thy sacred presence fill
Our hearts with love and fear.

Forgive us all our sins,
Be with us while we pray,
Direct our thoughts to things divine,
Nor from thee let them stray.

We thank thee for the past,
As well as all our days,
Deign to accept our humble thanks,
And listen to our praise.

Our bodies and our souls
This night in mercy keep,
And let thy holy angels, LORD,
Watch o'er us while we sleep.

And as our day of grace
Is passing fast away,
O guide us through the night of death
To thy eternal day! S. F. R.

MISCELLANY.

From Remarks on "Mr. Norton's Statement of Reasons."

PERSECUTION.

IN the text, "the Athanasian Creed" is inserted as well as the doctrine of the Trinity. Mr. N. must know that that creed is dropped by at least *every* Protestant denomination in the United States. It surely were most unwise to attempt to win us by such invidious representations. If it were mentioned to *our* reproach on account of its damnatory clauses, in bare self-defence we say, that the quotations from his own pages are a fair offset against it.

His remarks upon the effects of Trinitarianism seem to authorize the inference that this form of Christianity, and this alone, has belched forth persecution, and its attendant horrors, with the fury of a laboring volcano. If they do, we most solemnly protest against their partiality and injustice. The subject of persecution is one we have studied occasionally with reference to two questions: what professing Christians *first* began to persecute their brethren? and what persecuted with the *greatest severity*?

We know that persecution is a subject parallel to what Biblical critics style in their department, "*locus vexatissimus*." And we know also, that the sentiment of a large number in relation to it is quite unfavorable to those who are imagined to hold strict opinions in theology. Hume undertakes to palliate the pitiless persecution which the early Christians suffered from the Heathen, by supposing they abounded in the provoking qualities of "imprudent zeal and bigotry."—(Phil. Works, iii. 64.) There are those, who, with as much readiness, and with as little authority, charge every so called persecution *within* the Church to these same excuseless faults. As if it must always be true that a certain class of Christians will infallibly be in the wrong.

It will not answer for us, therefore, to make such professions of freedom from zealotry, sectarianism, and proselytism, as are found on page xxxiii of Mr. N.'s preface. We hope, however, that we have not forgotten the maxim of the judge, of the interpreter, of every candid and honest man: "*Audi alteram partem.*" We have of course found differences, in such authorities as Alexander and Arius, Athanasius and Eusebius of Nicomedia, Tillemont and Philostorgius. Gibbon is variable, but both he and Jortin discover, we think, less of impartiality than does even Lardner: very frequently is some emollient gloss spread with a delicate spatula upon their pages for the Arians; while the enormities of the orthodox stand out awry, denuded and unvarnished. When there are such contrarieties in testimony, and when perhaps a court of justice, might for one reason or another involving their interest, discard the whole, what shall we do? We know but of a single way of proceeding, since we cannot shut the court, and call for other testifiers, none others being accessible, and that is *to believe both sides*, and reconcile them as well as we can.

With this purpose as a guide, we shall make out such a story as our materials will allow.—Mosheim says that the principle which justified visiting errors in religion, when adhered to after proper admonition, with penalties and punishments, was approved by many, from the very time when Constantine gave peace and security to the Christians,—that this principle was corroborated by examples, in the conflicts with the Donatists and Priscillianists,—was unequivocally sanctioned by the authority of Augustine, and transmitted down to succeeding ages. (Vol. i. 322.)

Now, in respect to the question, which *first* persecuted one another, Trinitarians, or Anti-Trinitarians[a] we may leave out Augustine, who was not born till 354, and the Priscillianists, who sprang up at a still later period. Only, we would remark of Augustine, that how severe soever his standard for the dues of a heretic, he earnestly protested against persecution unto death:[b] an extremity, from which, had he taken lessons of Unitarians who flourished *before* him, he might have learned not to shrink.

The case of the Donatists *did* occur previous to the age of Arius. But they were generally orthodox; or if there were Unitarians among them, as Priestley[c] alleges, what was exhibited in the days of Arius, would only render easier a solution of their inveteracy in the manufacturing of trouble. The ground on which they rested their apology for schism was a mere point of external order. Still, for that, they hesitated not to sacrifice the peace, and sunder the unity of the Church. Now, we believe, it is an admitted principle in politics, that he who will endanger the most precious interests of a state for a *very small cause* is punished, not in proportion to the abstract consequence of his crime, but the magnitude of the interests he puts in jeopardy.[d] Treason may exist in an act which, if not treasonable, would hardly deserve notice. With these *data* we say that if the Donatists, for a mere point of order, would hazard and wreck the tranquillity and unity of the Church, they merited severe, not to say the severest reprobation. We believe Unitarians think it a good argument, that Trinitarians deserve weighty censure, since they make a schism in the Church for such an insignificant doctrine as the Trinity.[e] They ask us, how we can be so presumptuous and cruel as to rend the seamless garment of CHRIST for such "anise, mint, and cummin;" and did they sit in council upon us, we might have from them such an appeal in the shape of no "ambiguous" decree.

If they do, or would do thus, how can they stigmatize the Catholics, for some pungent castigation of the Donatists, who were willing to put so much at risk, for such petty causes,—who showed a most unexampled bitterness of temper, in literally scraping, washing, melting, burning or breaking, chalices or altars, or churches:[f] in rejecting and contemning the *validity* of all Catholic ordinances: who showed and persevered in all this bitterness, before the face of the whole Church, and in spite of the voice of council after council, and the Emperor himself:—and who, somehow or other, (excuse it as historians will,) were associated with, and defended by the Circumcelliones, as predatory and ferocious a horde of villains as ever polluted the earth with their pestiferous visitation?[g]

Unitarians are lovers of social and political order. In Massachusetts, singular as it may seem, they have been the avowers and maintainers of the principle, that *government should interfere* for the support of religion.[h] Ought they then to declaim against the lifting of the political arm to crush such a rude and reckless, most uncharitable and ungentlemanly confederacy of radicals as these Donatists? We think not, and we might go on then to say that if so much might be admitted in respect *to them*, it would not perhaps be difficult to prove that it was right for Constantine to secure the peace of the empire in the days of *Arius*, by austere civil enactments. For, if speculative opinions are not worth polemic toil and pain, if religion consists altogether in certain emotions, and creeds are matters of indifference, then it is *as* wrong (not to say far more so) to disturb the harmony, and blast the comfort of society, by waging warfare for the unity as for the trinity of the Godhead. And if so, how could Arius be excused for turning incendiary with such little cause, and lighting a train which almost made the Christian world a general scene of conflagration?[i] But he would not rest. He gave bishops, towns, provinces, realms, an empire, no peace whatever. The monarch on his throne beheld the wavings of the fiery flood, and trembled to think that, in the fervent heat of the raging elements around him, the very pillars of his government might melt away, and the noblest principality on earth be drowned in destruction and perdition. He lifted his royal voice, and cried aloud to hush the angry storm to rest: but his expostulations, entreaties and commands flew by like the idle wind. Is it wonderful that at last he "girded himself with power," and in the tone, and with the menaces of irresistible authority, exclaimed, "Hitherto shalt thou come, and no further?"

But this is hurrying down too fast to a later period. Our question is, which *first* persecuted one another,—Trinitarians or Anti-Trinitarians? The cases of the Donatists and Priscillianists being disposed of, and the authority of Augustine having been shown to be pre-quoted, (if we may use a convenient compound,) the way is now fairly open to examine the bearing of facts in the age of Arius and Alexander upon this important point.

Arius was a gifted, learned, affable and courteous presbyter of Alexandria, of blameless life and deportment. Still, like Cæsar and many others, honorable, wise, great, and even good, "he was ambitious." Disappointed about elevation to the episcopate,[j] a subject which, in *later* times, has spoiled estimable tempers, he was resolved to show that in talents and learning he was no whit behind his successful competitor. He broached new doctrines, gained many favorites, and made much stir. The spiritual authority of the Church was in one way and another exerted against him, no doubt with less gentleness than it might have been, if wielded by another than his rival in the race for the "golden apple" of ecclesiastical promotion.

He is at last excommunicated. Thus deprived of *the countenance of the Church*, what would a man, "exceedingly well qualified to form a party, and carry on any enterprise he should engage in,"[k] as Lardner admits Arius was,—what would such a man, chagrined, mortified, and exasperated, do? Might he not permit an attempt to enlist *the multitude* or *the state* in his behalf, and might he not connive at practices which, in the day of honor, and the station of emolument, he would have scorned?[l] This seems consonant with what we know of human nature, and Tillemont, quoting from the writers of the age, states authoritatively *even more* than we have presented in the form of supposition. The Arians, he says, "were continually raising seditions and persecutions against the Church,[m] on the one hand stirring up the magistrates against her by the solicitations of unhappy courtezans whom they had seduced, on the other exposing Christianity to the mockery of its enemies, by the shameful behavior of young girls of their party, running perpetually about the streets. After this we must not be surprised at what the truth constrains Eusebius of Cæsarea to say that the divisions of the people against one another ran so high in Alexandria as to give occasion to the Heathen to make a jest of the most solemn parts of our religion in their public theatres."[n]

Now that Arius was excommunicated, i. e. had ecclesiastical censures passed upon him, we hardly call persecution. Arius knew what the Church was before he entered it: he knew that a violation of its creed would be censured, if necessary, by excision from its communion. If, knowing this, he still *voluntarily* entered, he had no right to complain of the consequences. As well might a foreigner, to whom our laws seem unjust, presume to violate them with impunity.[o] The answer is, if you think so, stay away, no one obliges you to come here; but if you do come you must conform to our rules, for juridical science teaches us that there is no objection to *implied powers*[p] in the constitution of an organized society, and if there be *one* such power, it is that of self-preservation.

(*To be continued.*)

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[a] This term is more appropriate than Unitarians, and is used by Dr. Channing himself.—Remarks on Dr. Worcester.—We have not used it however invariably.

[b] Epistle to Marcellinus, A. D. 412.

[c] Church History, i. 464.

[d] Blackstone, iv. 16. Paley's Mor. Phil., 11th edition, v. ii. pp. 296, 299. In a scale of crimes "the first degree should consist of those which immediately tend to the dissolution of society." Beccaria, Am. ed. p. 29. "Crimes that disturb the public tranquillity ought to be derived from the nature of the thing, and to be relative to this tranquillity: such as imprisonment, exile, corrections, and other chastisements proper for the reclaiming of turbulent spirits."—Montesquieu, Spirit of Laws, book xii. ch. 4; also Vattel, b. i. ch. 2, sect. 16.

[e] Schism, says Dr. Channing, (Letter to Thacher, p. 21,) is the greatest of Anti-Christian sins! *O tempora! O mores!—Quantum mutatus ab illo!*

[f] Fleury, Ecc. Hist., lib. xv. sect. 32.

[g] Gibbon, iii. 67, &c.

[h] Christian Disciple, N. Ser., v. 282.

[i] Well has Boileau described the "persecution, torture, murder" which "followed in *his* train," and the *magnitude* of the matter for which he brought death upon the world and untold woes:—*one syllable!*

"Lorsqu' attaquant, le Verbe et sa divinite,
D'une syllabe impie un saint mot augmente,
Remplit tous les esprits, d'aigreurs si meurtrieres,
Et fit du sang Chretien, couler tant de rivieres."
Boileau, Sat. xii. 199.

[j] Dict. des cultes Religieux, i. 119. It is doubted in a note in Murdock's Mosheim, i. 343. Philostorgius, lib. i. ch. 4, says that Arius even preferred Alexander before himself: a moderation, however, as Tillemont well says, intrinsically improbable, and quite estranged from his disposition. Ecc. Hist. vi. 242; also Ceillier Hist. Aut. Sac. iv. 402. This need not be questioned a moment, if we can believe with Lardner, that he was "exceedingly well qualified to form a party." He had, says a biographer, "*un fonds de melancolie, d'inquietude, d'ambition, et un goût secret, pour les nouveautes.*"—Biog. Universelle, ii. 466.

[k] Vol. iv. 306, 4to edition.

[l] Arius was a poet, and wrote pieces in behalf of his creed, to be scattered among the common people, not remarkable, it is said, for their *decency*, and which had as much of *argument* in them as the theological part of Hudibras.

[m] Alexander, in a letter to the Bishop of Byzantium, says that Arius and his followers attempted to raise a persecution against him when the Church was *at peace*.—Notes of Tillemont, vi. 737.

[n] Tillemont, Ecc. Hist., vi. 249.

[o] Compare Miller's Lecture on Creeds, in the *Addenda* to the Spruce-street Lectures, pp. 338, 339, &c. A most lucid, fair, and valuable tract.

[p] Story's Commentaries on the Constitut., i. 418.

From Bishop Walker's Charge to the Episcopal Communions of Edinburgh and Glasgow.

WHEN we calmly consider the nature of man, as he is apt occasionally, and sometimes habitually, to be actuated by present associations, even in the performance of his most sacred duties, we shall be more apt to examine our own hearts, and to correct our own aberrations, than to bring an accusation against a rival Communion, or a different party of our own Communion. The eager sectary, in the overflowings of his zeal against the Established Church, is frequently, with the most manifest evidence, actuated by worldly views, and by carnal passions, even when he thinks himself most spiritual, and when he talks most loudly of the rights of conscience. A tender conscience, in the heated zealot, is frequently the cause, and very frequently it is the pretence of faction founded in ignorance, and fostered by prejudice. This cry of conscience led to the overthrow of the Church of England during the grand rebellion, when those who raised it in their own behalf felt no scruple in imposing the heaviest burdens on all who differed from them, and the rapid result was not the promotion of truth and tranquillity, but the propagation of errors, heresies, and blasphemies of the most enormous magnitude, to the amount of nearly three hundred, as the catalogue is furnished by Thomas Edwards, in his Gangrena. The testimony is altogether unsuspicious, for the author was one of those eager men who contributed to, and who rejoiced in the overthrow of the Church of England. Those divines who then rejected the thirty-nine articles, and who established in their room the Westminster Confession of Faith, were themselves soon superseded by hosts of men, who, with spiritual words and claims ever in their mouths, had temporal dominion and influence with at least equal steadiness in their view. The doctrine of the Westminster divines was high, and in many leading and essential articles of the Christian faith, it was correct and orthodox. Their successors, however, with very high pretensions to spiritual religion, conceived at length that they could not conscientiously subscribe to any human confession. They therefore rejected that of Westminster, as their predecessors had rejected the thirty-nine articles, and bound the members of their community in England and Ireland to the Scriptures only. They would concede nothing to human authority; for that, they maintained, involves Erastianism, and the essential evils which in this and in other respects, they attributed to the Church of England. At every step, from the first to the latest deviation, the decided declaration of the leaders was, that they were actuated solely by spiritual and Christian motives, and in particular, that they were guided by the paramount authority of Scripture, in opposition to all worldly views and arrangements, and to all opinions merely human. Now, what has been the result, generally, which took place in England and Ireland in the course of the last century? It is rather remarkable, when all the circumstances are duly considered. All human creeds and confessions those men declared to be encroachments on Christian liberty, and maintained the Scriptures to be their creed and only confession of faith, and to be alone infallible. In the melancholy result, which is now a matter of history, they have at least proved that they were not infallible interpreters of Scripture, for high Arianism was the first step, which was rapidly followed by simple Arianism, which was in due course succeeded by the creed of Socinus, and ultimately by that system which is now denominated Unitarian. It would not be difficult, in tracing those notable deviations, to detect many of the worldly views, and much of the human influence which the leaders, from time to time, so strenuously deny and dissemble. The fact, however, is unquestionable, that men are as frequently and as forcibly influenced by the temporal and the time-serving policy of sectarian associations, roused occasionally by party excitement, as by the ordinary inducements of a well-endowed establishment. The Westminster Confession I could not subscribe; but with all the errors and exaggerations which I may consider as attached to it, it is better, and much better, than the cold and comfortless system by which it has been so generally superseded. The authority, the paramount authority of Scripture, cannot for a moment be doubted or disputed by any Christian. But when this is granted, as granted it must be, it is quite clear that in all theological, as in all other disputes, something must be conceded to human authority. Appeals are frequently made to Scripture, in these days especially, when it appears that the persons or parties so referring to Scripture authority are, in fact, without being conscious of it, perhaps aiding their own notions, rashly adopted by mere human opinions, and by mere party interpretations, which have never obtained any authority or influence in the primitive and Catholic estimate of Christian doctrine.

In the same century arose the Methodists, who, divided under their respective leaders into Calvinists and Arminians, acquired an extensive influence in England and America, which still remains to a considerable extent. I am persuaded that the doctrinal deviations to which I have just referred, as well as the cold formality of which the established clergy were accused, contributed to excite and to urge on the exertions of this remarkable sect. That those exertions were in some respects useful, I am by no means disposed to deny; but while their claims of the Spirit, in opposition to every worldly consideration, were of the highest and most peremptory kind, with frequent mixtures of absolute extravagance, you might yet easily detect in their history, if they had not repeatedly confessed it in their journals and letters, worldly impulses, nervous emotions, and self-seekings, largely mixed up with all their most zealous exertions, and with all their most pious pretensions.

The religious world has been recently excited by zealots of a different description. They pretend to inspiration—to the gift of tongues, and to the power of miracles; of all which they furnish no such evidence as might enable the sober Christian "to try the spirits, whether they are of GOD." (1 John iv. 1.) They have, at the same time, advanced some doctrinal positions of more than doubtful authority and usefulness, and some respecting the human nature of the divine Redeemer, which cause the ears of every sound and serious Christian to tingle. If you believe those men, they have renounced the world and all which the world holds in possession or in prospect, as they consider it in effect destined to immediate dissolution, or to that essential change which shall usher in the millennium. Yet under the excitement of strong nervous emotions, they are most manifestly actuated by worldly considerations, and by the powerful urgency of strong party feelings. They dissemble when they are opposed and questioned, and yet retaining pertinaciously their most dangerous positions, they are eager to conceal them by sophistical explanations, in order that they may enjoy temporal advantages, to which, with such opinions, they are no longer entitled. The pretence to powers for which there is not a shadow of evidence, this pretence, which excites ridicule in the scorner, and sorrow in the serious, exhibits the most palpable proof, that those zealots are more actuated by sensible emotions, than by the small still voice of reason, as the reason of Christians is regulated by the ordinary influence of the Holy Spirit. The wish to retain a situation of emolument, when the conditions are renounced, and when the principles are abjured on which it was solemnly conferred, exhibits distinctly, if any thing can exhibit, not a heavenly, but a carnal spirit: and when at length all subterfuges are removed, and when authority compels what conscience, had a Christian conscience been the presiding principle, would have voluntarily enforced, the proof is continued and confirmed with additional evidence. For you will at once discover in the ordinary expressions of the party, and in their eager efforts after notoriety and novelty, not the marks of a mortified mind, and the proofs of a Christian temper, but the violent workings of an ill-regulated zeal, proud, imperious and passionate.

From the Christian Advocate and Journal.

PERPETUITY OF THE CHURCH.

THE long existence of the Christian Church would be pronounced, upon common principles of reasoning, impossible. She finds in every man a natural and inveterate enemy. To encounter and overcome the unanimous hostility of the world, she boasts no political stratagem, no disciplined legions, no outward coercion of any kind. Yet, her expectation is, that she will live for ever.

To mock this hope, and to blot out her memorial from under heaven, the most furious efforts of fanaticism, the most ingenious arts of statesmen, the consecrated strength of empires have been frequently and perseveringly applied. The blood of her sons and daughters has streamed like water; the smoke of the scaffold and the stake, where they wore the crown of martyrdom in the cause of JESUS, has ascended in thick volumes to the skies. The tribes of persecution have sported over her woes, and erected monuments, as they imagined, of her perpetual ruin. But where are her tyrants, and where their empires? The tyrants have long since gone to their own place; their names have descended upon the roll of infamy; their empires have passed like shadows over the rock; they have successively disappeared and left not a trace behind.

But what became of the Church? She rose from her ashes, fresh in beauty and might; celestial glory beamed around her; she dashed down the monumental marble of her foes; and they who hated her fled before her. She has celebrated the funeral of kings and kingdoms that plotted her destruction; and, with the inscriptions of their pride, has transmitted to posterity the records of their shame.

How shall this phenomenon be explained? We are, at the present moment, witnesses of the fact; but who can unfold the mystery? The book of truth and life has made our wonder cease. "The LORD her GOD in the midst of her is mighty." His presence is a fountain of health, and his protection a "wall of fire!" He has betrothed her in eternal covenant to himself. Her living Head in whom she lives is above, and his quickening Spirit shall never depart from her. Armed with Divine virtue, his Gospel, secret, silent, unobserved, enters the hearts of men, and sets up an everlasting kingdom. It eludes all the vigilance, and baffles all the power of the adversary. Bars, bolts, and dungeons are no obstacle to its approach; bonds, and tortures, and death, cannot extinguish its influence. Let no man's heart tremble, then, because of fear. Let no man despair (in these days of rebuke and blasphemy) of the Christian cause. The ark is launched, indeed, upon the floods; tempests sweep along the deep; the billows break over her on every side; but JEHOVAH-JESUS has promised to conduct her in safety to the haven of peace. She cannot be lost unless the pilot perish.—*Dr. Mason.*

From the Gambier Observer.

ON THE HABIT OF ATTENTION.

ATTENTION is the state of the mind, when it is steadily directed for some time, whether longer or shorter, to some particular object of sense or intellect; and this exclusively, that all other objects are, for the time being, shut out. Job xxxvii. 2. Prov. iv. 1.—In all cases of attention, the act of the mind is a complex one involving two things. 1. The simple perception or series of perceptions in view of the object. 2. The vivid emotion of interest which accompanies the perception and prevents that continual change of the object of thought which would otherwise take place. On the strength of this emotion—the desire to know the subject before us more fully, definitely, systematically, and thoroughly, and in preference to every other—depends the power of attention. Intensity of interest leads to singleness of purpose, and singleness of purpose enables the mind to keep its hold of the subject undivided and unbroken.

Where the subject to be examined is complex, this power of patient and protracted attention is indispensable. For as every complex whole is made up of parts, and as the distinct perception of the whole implies a knowledge of the relative situation of the different parts to each other; so such a perfect comprehension of the object as a whole, is the result of a series of successive acts of attention. Habit, however, immensely facilitates this process; so that the glance of the mind, in the highest exercise of the habit of attention, is like lightning.

In agreement with this view of the subject, we often speak of attention as great or small; as existing in a very high, or very slight degree. We commonly judge at first of the degree of attention to a subject from the length of time during which the mind is occupied with it. But when we look a little farther, it will be found that the time will generally depend upon the *exclusiveness and permanency of the attendant emotion of interest*, from whatever cause that interest may arise, competition, pleasure, or the simple sense of duty.

There have been mathematicians, Archimedes for example, who could investigate the most complicated problems amid every variety of character and disturbance. Newton used to ascribe his superiority to other men, simply to his superior power of *patient thought*. The late Dr. Scott composed one of his very best works in the midst of his family; frequently holding a child on one knee, and with his other foot at the same time rocking an infant in the cradle. President Dwight could at the same time dictate to two amanuenses on different subjects, and bear his part in the current of conversation. And of Julius Cæsar it is said, that while writing a despatch, he could at the same time dictate four others to his secretaries; and if he did not write himself,—could dictate seven letters at once. These extraordinary powers of preserving, prolonging, and at last of diversifying the attention, are *the results of habitually cultivating the power of attention, in connexion with intellectual energy and order*. And on the same habits the strength of memory depends. How important is this consideration to hearers of the Gospel!

"Therefore," says the Apostle, "we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip."—Heb. ii. 1.

"The knowledge derived from a discourse," says Robert Hall, "depends entirely upon attention; in exact proportion to which will be the progress made by a mind of a given capacity. Not to listen with attention, is the same thing as to have ears which hear not, and eyes which see not. While you are hearing, whatever trains of thought of a foreign and extraneous nature obtrude themselves should be resolutely repelled. In the power of fixing the attention, the most precious of the intellectual habits, mankind differ greatly: but every man possesses some, and it will increase the more it is exerted. He who exercises no discipline over himself in this respect, acquires such a volatility of mind, such a vagrancy of imagination, as dooms him to be the sport of every mental vanity; it is impossible such a man should attain to true wisdom. If we cultivate, on the contrary, a habit of attention, it will become natural, though it will strike its roots deep, and we shall by degrees experience no difficulty in following the tract of the longest connected discourse. As we find it easy to attend to what interests the heart, and the thoughts naturally follow the course of the affections, the best antidote to habitual inattention to religious instruction, is the love of the truth. Let the word of CHRIST dwell in you richly, and to hear it attentively will be a pleasure, not a task.

"The practice of sleeping in places of worship, a practice, we believe, not prevalent in any other places of public resort, is not only a gross violation of the advice we are giving, but most distressing to ministers and most disgraceful to those who indulge in it. If the apostle indignantly inquires of the Corinthians whether they had not houses to eat and drink in, may we not with equal propriety ask those who indulge in this practice, whether they have not beds to sleep in, that they convert the house of GOD into a dormitory? A little self-denial, a very gentle restraint on the appetite, would, in most cases, put a stop to this abomination; and with what propriety can he pretend to desire the sincere milk of the word, who cannot be prevailed upon one day out of seven, to refrain from the excess which absolutely disqualifies him from receiving it?"—*Bapt. Mag.*

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—A subject has of late been agitated among some of the friends of our Sunday School Union, which I conceive to be of vital importance in its bearings on the principles and well-being of our Church. I allude to the subject of "Bible Questions for the use of our Sunday Schools."

It is, I believe, an axiom in our Church, that its ministry is the only legitimate source of public instruction from the Bible. The reason of this is as good as it is obvious; it is because they are the only instructers who are responsible to the Church for the doctrines they teach. The consequence of intrusting the public interpretation of the Scriptures to any other class of individuals in the Church must be the introduction into her pale of the peculiar views of doctrine or practice held by any who may belong to that class, however incompetent or irresponsible they may be.

No one can entertain a higher sense of the importance of Sunday School instruction, or a more grateful appreciation of the motives and labors of those who devote themselves to this blessed work, than the writer of this article. They are most valuable aids to the pastor in his endeavors to feed the flock of GOD which has been committed to him. They seek out the lambs of that flock, bring them within the spiritual fold, and there administer the nutriment, which, under the blessing of GOD, is the means of their growth in grace and in the knowledge of the Saviour. But the very fact that their labors are thus important and interesting, and have such an influence in forming the belief and characters of those who are the hope of the Church on earth, and are candidates for an immortal crown in the Church triumphant, should make the Church especially cautious how much she intrusts to her Sunday School teachers.

The need of this caution is particularly enforced by the considerations that the present day is one of licentious innovations upon the faith once delivered to the saints; and that the teachers of our Sunday Schools are generally the youth of the Church, who are particularly exposed to the danger of being attracted by that which has the charm of novelty to recommend it. Nothing can be more certain than that other denominations have severely suffered by departure in their Sunday Schools from the standard books prepared expressly for the children, and containing expositions of Scripture, and explanations of doctrine adapted to their comprehension; and by the substitution for such works of the Scriptures alone, to be interpreted by any individual who chooses to deem himself competent to that sacred duty. Nor is the ill success of this experiment at all to be wondered at, when it is considered that the most ignorant are always the most opinionated and self-sufficient, and the most eager to make an exhibition to others of their supposed abilities.

But what is the tendency of these remarks on the subject of Bible questions for our Sunday Schools? Am I opposed to the study of the blessed volume in these nurseries of CHRIST? I should be a most unworthy member of our Church were I to entertain such a sentiment. She is the last society in Christendom to afford any sanction to it. But she does require that all the public spiritual instruction given to her members should come from under the hand of authority, that is, from men responsible to her. Such is the instruction she furnishes to her members in the various publications of her societies. The study of these is in fact the study of the Scriptures, for their sentiments are streams from that sacred fountain, and most of them are in fact in the very words of the blessed volume.

Still, if the want of Bible Questions is felt in our Sunday Schools I do not oppose their introduction. But it should be under one of these restrictions. Either every question not immediately answered in *the text* of the Bible should receive a reply in the book of questions, and the teacher should consider himself bound to adhere to the interpretation there given; or the book of questions should be composed with a special reference to some standard commentator of the Church, whose explanations of doctrine and precept the teacher should implicitly follow.

I have taken the liberty of expressing my views on this important subject. If this piece should lead yourself or any one competent to give advice to the Church on this topic, to express his views, my object in addressing you will be amply answered. X. S. A.

For the Churchman.

THE CHILDREN'S CONCERT AT CHRIST CHURCH.

Mr. Editor,—I was pleased in seeing this concert noticed by a correspondent in your paper of May 31. The subject of instructing the young, (I may say the old and young,) is deserving of more attention than it appears to have received. The Committee on Sacred Music have gone on surely but silently in their work; that is, they appear to have instructed their pupils in the science of music far beyond what I thought their young minds were capable of receiving, and have not made sufficient noise about it to awaken or interest the liberal to their support. In a large city like this we have many objects and pursuits to attract our attention, and amid all the bustle it would be strange if the noiseless and unassuming should not sometimes be overlooked. Even the late display of the acquirements of the class was not presented to the public with the notice it deserved. Who thought of seeing at "a meeting of the Episcopal public—to hear a report, &c.," a gallery reaching from near the body of the church to the side galleries, covering chancel, desk and pulpit, filled with sweet singers, from the age of six to fourteen? The sight was most imposing, and when they rose and filled the house with their sweet melody the effect was thrilling. I say from the notice given by the Committee, no adequate idea could be formed of the delight experienced in witnessing such an exhibition.

May I ask of the Committee another treat of the same kind, excepting the introduction of a few more solos and duets, in one of our largest churches? Why not issue tickets for admission at a certain price? There are but few who would not lend their aid in the distribution of them.

Your correspondent, Mr. Editor, states that the Committee are not sustained in their effort. They appear even now to be in debt; and as immediate relief is needed, let me suggest that an appeal be made from the pulpit of each church. As we are all interested in the diffusion of a taste for *correct Church Psalmody*, a general union of voices in that interesting part of our public worship, it surely is a subject of too much importance to let it languish and die. It should be firmly linked upon the Church, and in five years, let me ask, what would be its effect? To accomplish this let us suppose the expense. There could be instructed from one to two hundred children from each congregation by their paying about $50 (or less if each church united) a year. This amount it is said cannot be raised in every congregation; perhaps not in the Mission stations, but let it be remembered that this is not a work of particular churches, but of Episcopalians: and there is pleasure in the thought of making a united effort to train the young to unite in the services of the sanctuary. But suppose each church commits itself for a certain amount, say 100, or 50, or 25 dollars a year, for one or more years, would it be difficult to find ten individuals that would pledge themselves to give or raise ten, or five, or two and a half dollars each? I think not. Therefore, Mr. Editor, I would say to the Committee, go on, they surely will be supported.

The Music Committee deserve our thanks for the present important aid they have already given to the cause of music. The little book noticed by your correspondent, is well calculated to do much: in the hands of the teachers of primary and infant schools, it will work wonders. Permit me to back my opinion by presenting to the Committee, through the General Sunday School Agent, Rev. Mr. Cuming, $10.

From a Member of Christ Church.

For the Churchman.

Mr. Editor,—I know not how I can better either testify my gratitude to you for my restored rights, or vindicate the identity of my character as the primitive "M.," or in fine, compensate to your readers the trouble my recent assertion of that identity has given them, than to turn both your and their attention to the late eulogium in the London British Critic, on the name and character of one whom we all knew and never can forget. The last number of that able periodical contains a highly interesting review of Dr. Berrian's labors as Bishop Hobart's editor and biographer; and the object of this hasty notice is merely to recommend its perusal to such of your readers as can obtain it, and for the benefit of those who cannot, to suggest to you that some part of the columns of the Churchman cannot be better occupied than with occasional extracts from it; and with a view to making room, I hereby promise, till that is accomplished, to trouble you neither with monuments to ministers or minstrels; still less with any more motley mixture or monstrous marvels of metaphysical musing, with which poor M. has been so sorely charged: and with a view to encourage you to begin, I herewith send you the opening paragraph, which may serve at least to show how well-fitted the heart of the writer is to appreciate, and his pen to portray, that virtuous energy in the character of Bishop Hobart, which made him "one of ten thousand."

"The subject of this memoir was one of those distinguished few whose happiness it has been at once to merit and acquire a marked influence over the age and society in which they lived. The life of Bishop Hobart will form an era in the ecclesiastical history of his country. The ardent self-devotion of his character,—the multiplied energies of a mind ready for every emergency,—his promptitude of judgment and undeviating consistency of principle,—his candor and simplicity of manners,—the true index of a Christian simplicity of heart,—were qualities which admirably became a ruler in the Church of God, and which gained for him in congenial souls an ascendancy never to be effaced."

From the perusal of the whole review we derive, as Churchmen, much to please and somewhat to shame us. The pleasure is derived from the proof it affords of the just appreciation of the worth and talents of Bishop Hobart among those competent to judge, and so far removed from his sphere as to be biassed in their estimate neither by fear nor favor. The reviewer appreciates also justly his memory with us, and on this point says truly, "He has left to his clergy an example which is measured in their most affectionate and dutiful remembrance." The shame that arises (and to our *shame* be it spoken) is that such a review could not have been written in the very country to which all its narrative relates. Not, I mean, from want of talent, for able as it is, there are many with us who hold an equal serious, and as I have heard charged upon you, Mr. Editor, an equal "sportive pen,"—but I mean as touching the facts themselves,—we have not the books to give them,—we have not the records in which they are secured,—we have not the ample libraries in which are congregated the occasionally needful annals of centuries, and the ever valuable wisdom of ages. And, alas! for our students that we have not. If, indeed, I was to image to myself the strongest contrast of enjoyment and suffering in the mind of two students, called upon to write, it would be to exhibit the one calmly seated in the recesses of some English cathedral or college library,—in some "shafted oriel," or some "learned alcove," where he has but to turn to his right hand or his left to find the narrative of every fact, and the authority for every assertion connected with the subject on which he writes; and to paint the other starving for want of knowledge,—speaking doubtfully, because he cannot learn certainly,—creeping on in the dark, as it were, because he has neither light nor guide,—mortified at every step by the idea that he is liable to be convicted of gross ignorance by the more happily placed scholar of Europe,—and conscious at the same time that he is wasting in the accumulation of his crude materials, that time and labor which should be bestowed in giving to those very materials order, arrangement, and polish. Such is the condition of the American student, and such the feeling excited when we have to learn from a foreign reviewer the story of our own Church and country. But taught by such instances, let us, as sound economists in the use of that talent which our Church doubtless possesses, and which we bestow much expense in cultivating,—let us at last learn wisdom enough to turn it to its right account; and not make such as have been trained to be polishers of the temple, become mere "hewers of wood and drawers of water," through the want of those previously accumulated materials with which they are called upon to work. Of all extravagance, that is the greatest which wastes talent or costly skill. What, for instance, would be thought of the capitalist who should employ his masons to quarry and cart the stone for his building, or his carpenters to exchange their varied tools for the woodman's axe? Even the same is to be thought and said of that Church which trains its ministers to learning, while it scruples the expense of giving them books to profit by it.

But these thoughts have drawn me from my present subject. Of the Biography, the reviewer says less than might be desired; he speaks of it, however, as "interesting and well written," and observes feelingly and truly,—

"Bishop Hobart's writings are but a small portion of the services he rendered in his generation,—he was born to act rather than to write; and it is a happiness to find that the history of a life so employed in the highest duties, is now in a fair way of being more generally known, from the interesting and well written memoir with which a judicious friend and near connexion of the deceased Bishop has here presented the Christian world."

On one point, however, I would beg leave to differ from him. He speaks of the details given by Dr. Berrian of his early life, as a subject rather of apology. Now that portion, on the contrary, has always seemed to me among the most interesting and valuable, inasmuch as it exhibits in strong and unsuspected light the native tenderness and piety of a character, which, in after life, from the energy of its devotion to active and official duty, was too often on these points greatly misunderstood. Acknowledging, therefore, with his friend Wordsworth,—

"The boy is father of the man,"—

I would say to his biographer, give us more of his early years and youthful affections; for my part, in order to understand the "Bishop," I wish to know the "boy." Repeating then my wish for further extracts, as yielding to no letter in the alphabet in attachment to this name and cause, I again subscribe myself your old correspondent,

M.

For the Churchman.

"See that ye all follow your bishop, as Jesus Christ the Father; and the presbyters as the apostles, and reverence the deacons as the command of God. He that does any thing without the bishop, and presbyters and deacons, is not pure in his conscience."

"Without these there is no Church."

St. Ignatius, (*disciple of St. John.*)

I wish to propose a few queries to the writer of an article which appeared in the last Churchman, on the opinions of our venerable presiding Bishop concerning Episcopacy; and to make some casual remarks upon his communication. I do not feel ashamed to follow (with reverence) in the steps of such "*striplings in theology*," as St. Ignatius and St. Cyprian, as Taylor and Horsley, as Seabury and Hobart; nor would I regard it dishonorable to "*prate*" as they have prated. I would ask the writer,—1st. If in the New Testament we find any account of more than one ministry; consisting, while our Saviour was on earth, of himself, his apostles, and the seventy; and after his ascension, of the apostles, the elders or presbyters, and the deacons? 2d. If it does not appear that these were distinct orders, from the facts, that the presbyters and deacons were ordained, rebuked and removed by the apostles; that when apostles were needed to supply a vacancy, presbyters were taken and re-ordained to that office; and that by the immediate successors of the apostles, the three orders are mentioned as distinct, and in the same relation to each other as at the present day? 3d. If our Saviour countenanced, or appeared to approve of the position which is now advanced, that any other men might preach his Gospel, ordain his ministry, and celebrate his sacraments, as well as those apostles who had received his immediate commission?

Now it is evident from Scripture and tradition, that there was but one ministry in our Saviour's time, consisting as I have above stated; and as we know that the assistance to ministerial labors is promised to the successors of the apostles, and to them alone, it follows, that their successors must exist now, and must form the only true ministry. It is, therefore, to be determined, who have a right to the title of their successors? But here, I shall only say, that if the writer of the article is a Churchman, he must believe that the Church, of which he is a member, is the Apostolic Church; and, therefore, that its ministry are the successors of the apostles. Supposing that he acknowledges this, I proceed and say, that if he makes this acknowledgment and calls his ministry the successors of the apostles, he cannot admit another ministry, without an utter disrespect to the institutions of his Lord. These are sacred and inviolable, and if our Saviour has appointed a ministry of several grades, he cannot say that this ministry is not essentially important, or that any layman may safely usurp it, without direct insult to the Divine Head of Christianity. As said one of the bishops who composed the Council of St. Cyprian: "Ecclesia et hæresis duæ et diversæ res sunt; si hæretici habent, [cleros] nos non habemus, si autem nos habemus, hæretici habere non possunt." Here, I suppose, the old notion will be repeated, that we live in an enlightened and charitable age,—"an age of free inquiry and free institutions;" and that we should not lay so much stress on these matters, which are of "little importance," or "certainly not essential." But we are every where seeing the mischief of "free inquiry;" and it will not be long, I think, before we shall experience the defects of "free institutions:" I will never grant that divine truth should yield to modern mis-called liberality,—that offspring of licentiousness and misrule; I can never believe that what our Saviour has ordained is of little importance, or that he would have ordained what was not essential. In the words of another of those good old men, who know nothing of a ministry distinct from that the Lord appointed, "In Evangelio Dominus, ego sum, inquit, veritas: non dixit, ego sum consuetudo; itaque *veritate manifestatâ cedat consuetudo veritati*."

Boston, 1st June, 1834. Φιλαρχαιος.

For the Churchman.

Mr. Editor,—I was greatly delighted to observe in your paper of the 31st May, the article signed "M.," touching a portion of the late address of the Rt. Rev. Bishop White. I do not know your individual opinion on the merits of the question, neither do I wish by these remarks to draw from you any expression of opinion, but it is matter of rejoicing with myself and many others, that you deem it consistent with your editorial liberty to publish such articles as the one alluded to. I look upon it as a very auspicious era in the Church, when the views of a class of the clergy, who because they cannot go the whole length with certain "ardent writers among us," have often been stigmatized as "no Churchmen," appear in the Church periodicals without the customary marks of dissent and reprobation. I think there is nothing which would be better calculated to bring about a complete condition of harmony in the Church, than the concession on the part of those who adopt the highest views, that their brethren, who take lower ground, may at the same time have a zealous and enlightened attachment to the Church. For my own part, and I know that I express the feeling of numbers, I most heartily adopt the views of Bishop White on the subject of Episcopacy,—am fully convinced "that from the apostle's time there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons"—do most heartily believe, that this is not only the oldest, but the *best* and *wisest* form of Church government, and can say, with the deepest sincerity of heart, that "I prize her heavenly ways." And yet, because I cannot take the ground that union with the Episcopal Church is one of the *essentials* of salvation, equally with *faith*,—that I cannot believe the proposition, "no Bishop—no Church,"—why should I be stigmatized by those holding contrary views, as "no Churchman." Since the delivery of Bishop White's charge, I have heard him called "no Churchman." Over his venerable and honored head this imputation passes with perfect harmlessness, and betrays nothing but the weakness of the head of the individual who uttered the reproach: but the charge, "no Churchman," though made on precisely the same grounds, against many in the inferior orders of the ministry, at once blasts their character with many of their people, and injures or destroys their usefulness. What a mighty revolution of feeling it would produce throughout the Church if it were generally understood and admitted, that any other advocacy of Episcopacy than on the ground taken by the Church of England as transmitted to us, is matter of *private* opinion, and not to be *obtruded* as the judgment of the Church. I care not what high views of Episcopacy any one may take, if he is not allowed to place his dogmas as the solemn *decision* of the Church; let it be understood that he expresses *his* opinion, and all will be well. I have no quarrel with the highest views which may be entertained, if given with the modesty of *individual* opinion; but the curse under which the Church has labored, and under the influence of which so many of her faithful ministers have been shut out from their due share of respect and consideration, has been the persevering cry,—*This the Church says—this is the decision of the Church.* I am thankful to God that one so above all suspicion—so wise—so venerated as Bishop White, has left on record his solemn protest, as it were, against these unjustifiable pretensions. G. T. B.

For the Churchman.

In perusing the works of Bishop Ravenscroft, a few days since, I met with an expression of his sentiments, upon a subject which we, as Episcopalians, cannot but consider as of the greatest importance,—the subject of our ministry. And when we regard this expression, made as it was by one whom no one knew but to love for his worth, and revere for his talents and unbending rectitude—made, too, when he expected soon to be called from this scene, to render up his account to his God; surely it claims that serious consideration which its importance—the momentous consequences which it involves,—and the sincerity of a dying declaration, demand from all who love the truth, and desire the salvation of their fellow-men.

The passages are brief, but in these few lines will be found declarations, calculated to awaken the lively attention of every reader, if not to induce deep and absorbing reflection.

"On the doctrine of divine right in the ministry, I hold and teach, that it can be derived only from the Apostles of our Lord Jesus Christ by succession in the Church, through the line of Bishops, as distinct from Presbyters; *that it is essential to the validity of the sacraments*, and from its very nature incapable of any graduation. *It is either divine right, or no right at all.* I know therefore nothing of any barometrical measurement into high and low Church;—higher than its source I attempt not to carry it, lower than its origin I will not degrade it, and only by its proper proofs will I acknowledge it." "This may be my last address to a Convention of this diocese—of which frequently recurring disease, and increasing difficulty to relieve the symptoms, give serious notice. I therefore have to speak as a dying man to those for whom he has to give account—recalling them, as Christians and Churchmen, to those pure principles of primitive truth and order, which alone give to the religion of the Gospel its practical importance as the prescribed institution of the wisdom of God for the salvation of sinners—which alone give to the visible Church, ministry, and sacraments, any definite purpose, in the economy of grace—which alone give to the faith of the Gospel its covenanted character, and to the hope of eternal life, through the merits of the divine Saviour, the support of divine assurance. *On these principles, derived from the Bible, and from the Bible alone*—searched for among the various accessible denominations of Christian profession, but *found, in their integrity, only in the Church—I shall go, God being my helper, to my account.* On these principles, professed and acted on, or compromised and surrendered, will the Church, the Protestant Episcopal Church, flourish or decline, continue or melt away into a sect."

The above are not the sentiments of "a stripling in theology," but of a very giant in the science; one whom few dared oppose, and none even combatted with any degree of success: they are the dying declarations of one whose motto was, "The Gospel in the Church"—one, "who ran a glorious, though unpopular career, in the midst of a heretical and apostate age." H. Z.

THE CHURCHMAN.

SATURDAY, JUNE 14, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"An Inquirer" shall receive attention at some other time.

"B. Y." and "W. M. W." are reserved to make room for other articles of a less general nature.

"A Churchman" in reply to "A Sexagenarian" was put into the printer's hands when first received, but was by him mislaid. But as the interest of the article, by this time, will be disproportioned to its length, we shall not insert it except at the particular wish of the writer.

We have the pleasure of acknowledging the receipt of another communication from our obliging and valuable correspondent, the author of Nova-Anglicana.

"A Country Churchman" has sent us the only article which we have received on the subject on which he writes. He squares with our views precisely, and shall have insertion in our next.

St. Luke's.—The correspondence between the Rev. Mr. Whittingham and the Vestry of St. Luke's Church, on the occasion of Mr. W.'s resignation, is unavoidably deferred. It shall appear in our next.

Locusts.—We have placed under our summary head two or three articles respecting the re-appearance of a remarkable species of the Locust. The peculiarity of the species is that it visits the surface of the earth once in seventeen years. We are not sufficiently acquainted with the subject to speak confidently of the habits of the insect. The fact of its return to the earth once in about 17 years, has been observed sufficiently often to be verified. But whether the time be, as some assert, punctual to a year and even to a day, or whether, as others say, it varies a year or more (so as to be on average seventeen years) is, we believe, doubtful. We understand also that the state and habits of the insect, during its absence below the surface, are not ascertained; some supposing it to be animated, and others in a state of torpor. These are points for further inquiry; but the main fact of the existence of such a species, is unquestioned. It is commonly termed the seventeen-year locust, and is recognised in the American Encyclopedia as the *cicada septemdecem*.

The fact is a very curious one: and, if we mistake not, may be brought to illustrate some important principles in the philosophy of mind. The re-appearance of an insect at distant and stated intervals is very different, in its claims on our belief, from the re-appearance of a heavenly body. The latter is first demonstrated on the general principles of science, and is verified by the event. The former has no other hold on our belief than as the result of a simple observation of facts. The evidence for the latter is therefore different in kind from that of the former. The one is demonstrative, the other is probable. But is not the probable evidence after it rises to a certain degree equally *certain* and *infallible* with the demonstrative? And if so, what is that degree? That vegetation will take place in the spring is what nobody thinks of doubting. We have observed it, and know that from time immemorial it has been observed, and moreover we think we see the reasons of it. Thus many persuade themselves that they have sufficient evidence for believing in the uniformity of nature, even though the *natural law* or bent of our minds were to disbelieve. It is thus that Infidelity seeks to justify itself. It assumes disbelief (we use the word as conveying a more positive meaning than *unbelief*) to be the natural law and right operation of a sound mind. Christianity argues on the contrary that the right and natural operation of the mind is to believe, and that disbelief, except on sufficient causes, is a violence to our rational nature. To sustain this view, the Christian philosopher appeals with success to the confidence which we repose in the uniformity of nature. We cannot here enter into the details of the argument, but it strikes us that the case of the locusts would be a hard one for the skeptics. Their re-appearance on earth, at intervals of seventeen years,—itself a most improbable event,—is admitted and recorded in our works of science as a fact on the strength of three or four observations. On the same evidence naturalists, if we are correctly informed, have admitted the septem-decennial visitant as a distinct species of locust. And now we presume there are few men of science who would not look very confidently for the return of this insect in the year 1851. Now we ask is there not here a surprising readiness to assume probable evidence as equally certain in its nature with demonstrative evidence? And do not men of science acquiesce in placing the point at which it amounts to certainty at a very low degree? Have we not also, in this fact, additional evidence that the true law of mind is to believe, and that disbelief is a habit of mind resulting from experience? Again: if the return of the locusts were a fact of a *moral* instead of a *scientific* nature, would men of science be as ready to admit it? And if not, is not their belief, in the present case, a proof that prejudice or interest prevents their belief in *facts* which involve moral truths, but which are yet substantiated by an incomparably greater amount of evidence?

Nor is the fact possessed of less interest in its bearing, analogically, on Christian truth. To an insect, whose term of life is bounded by a season, seventeen years is a longer space than is seventeen hundred to one who averages threescore years and ten. [And seventeen hundred years, according to the most approved chronology, is about the average length of the great moral cycles which the Scriptures describe from the creation to the deluge; from the deluge to the delivery of the law from Sinai, thence to the birth of Christ, and thence to his second advent. We do not urge the coincidence, but have thought it worth glancing at.] Now, we have only to endow these locusts, in imagination, with some of the mental endowments of our species, and we have a good illustration of the nature and operation of faith, and the absurdities of infidelity. We penetrate, for instance, into their subterranean cells, and, supposing them alive, announce to them about the commencement of their cycle of seventeen years the great change that awaits them at the end of it. They are subject, we will suppose, to death; two or three generations dying off in the course of every year. We predict to them, however, their resurrection to a new life, their future subjection to new laws of being, and their transition to a higher and larger sphere of action. The message is fortified with proper evidence, and is by many believed: and the belief of it is full of comfort and hope. But generation after generation passes away. Some bard feeling, by force of a superior genius, the vanity of subterrene enjoyments, and the fleeting nature of the locust life, sings in melancholy strains like Homer:—

> ῞Οια περ φύλλων γενεὴ, τοιήδε καὶ ἀνδρῶν.
> Φύλλα τὰ μέν τ' ἄνεμος χαμάδις χέει ἄλλα δέ θ' ἄλη
> Τηλεθίωσα φύει: ἔαρος δ' ἐπιγίγνεται ὥρα·
> ῞Ως ἀνδρῶν γενεὴ ἥμεν φυει, ηδ' ἀπολήγει.
>
> For, as the leaves, so springs the race of man.
> Chill blasts shake down the leaves, and warm'd anew
> By vernal airs the grove puts forth again:
> Age after age, so man is born and dies.

Decay, in short, sets its seal on the face of creation. In the lapse of time Hope recedes. Faith is staggered, grows weaker in proportion as it is most needed, and is weakest at the very moment when on the point of being changed into certainty. The philosophers, for no doubt there would be many, discourse learnedly on the religion of nature, and complacently smile at the absurdity of an event so contrary to the established order of things as a resurrection from the dead. In later times a master sophist arises and seeks to subvert the faith of his fellows by shaking one of the pillars on which it rests: "Children of grass-hoppers," he exclaims, "let me convince you of your folly. Ye know, from the events of every day, that testimony may be false; but look back through the long vista of fifty generations, and tell me if the course of nature has ever been suspended or violated? Listen, then, while, in a word, I expose for ever the fallacy of your faith. It is contradictory to EXPERIENCE that miracles should be wrought, but not contradictory to experience that testimony should be false." The philosopher sounds the key-note, and the vulgar join in the tune. Infidelity spreads. Nature is worshipped, and God forgotten. "And in the last days scoffers arise, walking after their own lusts, and saying, 'Where is the promise of his coming? *for since the fathers fell asleep, all things continue as they were from the beginning of the creation!*'"

"M." and Bishop White's Views.—The author of the communication in our paper of May 31st, on the views expressed in Bishop White's Charge, has addressed to us a letter for publication under his proper signature, in which he avows the production as his own, and begs that all the odium which it has called forth, may attach to himself personally. We thank him for his intended kindness, but cannot consent to profit by it, having no wish to shake off our responsibility, or divide it with another. We have read the offending article since its publication, and confess ourselves at a loss to discover what there is in it to give just offence. The heading was, "Episcopacy not an essential of the Christian faith [not in the judgment of the Church, but] in the opinion of Bishop White." If the heading was sustained by the article, why should it be censured? The writer then gives us an extract from one of the most important and interesting documents which has been recently, perhaps we may say, since its first organization, presented to the Church. Are we to be blamed for inserting that? He next draws out the substance of the extract in three separate propositions. Does any one deny that they were fairly deduced? He concludes with expressing the hope that those who think with Bishop White may be saved from the imputation of a weak attachment to the Church. And will any cast such an imputation on those who think with Bishop White? But the writer spoke of the "pratings" of "striplings" in theology, on subjects which have received the sanction of men, whose eminent learning, talents, piety, and usefulness have embalmed their names in the memory of the Church. True, and this we think to be the only exceptionable expression. Perhaps it is unjustifiable. But it should be remembered, that every system of opinion is liable to be injured by the indiscretion of its younger advocates. Episcopacy, so far from being exempt from this danger, is preeminently exposed to it. The consequences that are sometimes deduced from it (and it was to these that our correspondent restricted his censures) are so important in themselves, and, in the present state of society, so discordant with the views of those who are uninformed on the subject, that they ought not to be pressed by the young without a good degree of caution and modesty. Often when we have witnessed with delight the zeal and ardor of a youthful advocate, have we had reason to regret that he could not stop in the right place, and suspend his argument after he had proved the truth. Nor can we see that any harm will result from occasionally reminding such advocates of the unsalutary impressions which their indiscreet ardor creates, nor of seeking to moderate them, as our correspondent did, by an appeal to the argument *ad verecundiam*—adducing venerable examples of those who are distinguished equally for their attachment to Episcopacy, and their great caution in indulging the spirit and language of exclusiveness.

On the whole, then, we know no reason why we should not adopt the article of "M." as our own. But this, be it observed, is more than we engage to do for our correspondents. An editor's mind must have a marvellous power of versatility and contraction to adapt itself to the dimensions of all those who may favor him with their contributions, or reasonably request the liberty of using his columns. It will not, certainly, be pretended that the private opinion of the Editor should be his standard for admitting or rejecting the communications of correspondents. Shall he look for a standard in party views? It were an easy matter to fan the flame of party; and every body knows it is easier to conduct a party paper than any other. We pretend to no mawkish pietism on this subject; nor can we say, as we believe most of our brethren sincerely can, that we have no taste for party excitement. On the contrary, we often feel the need of its stimulants, and perhaps might have the benefit of them, if we were so far the victims of self-deception as to believe that such promptings of nature were the teachings of the Spirit of God. We believe, however, that the present state of the Church does not require party division, and that there is not sufficient difference of opinion among the great body of Churchmen to sustain it.* And we believe that the best way to prove this, and to extinguish whatever spirit of party remains, is to encourage the free expression of opinion on all those points which the Church has left open to discussion. This is the rule which we proposed to ourselves at the commencement of our editorial labors, and by it we shall abide to their termination. Such a course, we think, whatever collision it may occasionally cause, will be ultimately productive of mutual good understanding. In conceding this liberty, we make no concession of principle. Believing Episcopacy to be a "divine institution," and one, the obligation of which may be "concluded and proved by the holy Scriptures," we shall not hesitate to hold it up, and urge it on others, as an essential part of Christian truth; and, in common with all the other precepts and doctrines of the Bible, necessary to salvation. Nor shall we ever lose sight of the obligation rigidly to adhere to the canons, rubrics, and liturgy of the Church. But we shall be cautious how we apply the epithet "no Churchmen" to those who are under the protection of the same ecclesiastical laws with ourselves, or adopt any course to exclude them from an interest in our columns, either as readers or correspondents. We need hardly add, that the tenor of our remarks applies as well to the communication of "G. T. B." in the present, as to that of "M." in a former number.

The Past and the Future, a Charge on Events connected with the Organization of the Protestant Episcopal Church in the United States of America, and the Lessons they Inculcate. Delivered before the Fiftieth Convention of the Diocese of Pennsylvania. By William White, D. D., Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania.

If we have not spread the whole of this charge on our pages, it is not because we undervalue it. On the contrary, we think that the importance of the document, in connexion with the fact of so large an edition (3000 copies) being published, will be sufficient to insure it a reading from all such as are competent to appreciate it as a whole. It will better suit the character of our journal, and tend more effectually to circulate the wholesome counsels of the charge, to print occasionally, as we purpose doing, such extracts as embody its most important views.

The charge comes from the patriarch of our Church, and is delivered at the expiration of the half century during which he has presided over her counsels. We should be sorry, however, if these adventitious circumstances, deeply interesting as they are, should be thought to constitute the chief merit of the charge or divert attention from its intrinsic excellence. The charge itself, both for the wisdom of its counsels and the temper in which they are given, is a model which even his brethren in office will esteem it a privilege to imitate, and which the whole Church may profitably contemplate.

We admire its mild temper and its calm wisdom. These are the distinguishing points of Bishop White's character, and a lofty character they form. To the union of these rare qualities in this venerable prelate is mainly, (under God,) to be ascribed the existence of the Protestant Episcopal Church in these United States in one harmonious body. Perhaps there has never been a period when any portion of the Church was placed in a more critical position than was ours at the close of the Revolutionary War. Opinions were held as opposite as could be held under the sanction of the comprehensive articles of the Church of England, and these opinions were associated with political theories, and violently impelled in contrary directions by political animosities:—a species of excitement the most unpropitious to calm deliberation. In one section of our country, some of the leading members of our Church had been tories under the old regimen, and were in the habit of pushing their opinions on the nature and government of the Church to an extreme which the most exclusive friends of Episcopacy, now-a-days, would denounce as *ultra*. While the prominent Churchmen of another section had been whigs in politics, and were suspected of disaffection to orthodoxy, and of indifference to the distinguishing features of the Church. What increased the danger was that the Episcopacy, after the lapse of a few years, was obtained by both parties from different sources. Thus both sides possessed the essentials of a Church, and were enabled to assume each an independent attitude: and there was great danger that both parties would attempt to organize and perpetuate independent Churches. It is certain that Bishop Seabury and his friends were resolved, in the event of some anticipated difficulties, to forego the connexion with their southern brethren, and organize themselves into a Church on what they conceived to be a more primitive and scriptural model than they could otherwise obtain. In this state of extreme opinion and excitable feeling the counsels of Bishop White were of incalculable weight. The moderation of his principles made him precisely the man to stand in the gap and become a bond of union to dissentient brethren. While the native serenity and philosophical coolness of his mind raised him above the conflict of passion, and preserved him on the poise of a perfect equanimity in the midst of exigencies, which other minds of equal piety, and it may be of sterner material, but of more ardent temperament, were not likely to meet without discomposure and exacerbation. The position which Bishop White then assumed as the basis of his official transactions, he has ever since maintained, and sometimes in seasons of considerable excitement. He has stood on medium ground from which, as from a promontory, he has calmly looked down on the two counter currents that have met and dashed their billows beneath.

The preliminary part of the charge is occupied with a summary view of the state of the Church under the colonial government, and of the measures adopted for its organization. We invite attention to the following paragraph:

"There was another source of embarrassment generated among ourselves. It was the question of including the laity in our ecclesiastical legislatures. The first movements to the point were made in this State. Although the example was soon followed in several of the other States, yet there was strong repugnancy against it in certain respectable members of our ministry. This must have been owing to their not having duly considered the constitution of the Church from which we are descended.

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* In connexion with the view here taken, we ask attention to the following extract from an editorial article in the last number of the Protestant Episcopalian:—

"In spite of all these difficulties, and under a high-church administration, the pacification of the Diocese has been steadily advancing for the last five or six years. And we trust that it will continue to advance. Our rulers and their prominent advisers, though decided in their ecclesiastical opinions, have never manifested one symptom of intolerance—that disease is not in them, and is not likely to be." * * * * * * "More than all, there is a manifest approximation of the parties in sentiment.—We repeat, therefore, our conviction, that the pacification of the Diocese will continue and will advance."

In construing the canons of that Church, a distinction is always taken in the courts of law between those which are binding 'proprio vigore,' as being the ancient canon law of the realm, and so applying, like the canon law, on the footing of immemorial usage, and other canons, enacted by the convocation only. The latter are held to be binding on the clergy, but no further; not having had the sanction of the laity in Parliament. It is not so in regard to the Liturgy and its rubrics. These possess the concurrence of the said authority, and it is held that the same is necessary to any alterations which may be thought expedient in future. This point is ably handled by the Rev. Richard Hooker, in his immortal work on Ecclesiastical Polity, in which he defends the sanction given by the Parliament, as the only form in which the laity can consent to laws by which they are to be governed: a circumstance which that sagacious man contends for, as what ought to be attached to every provision intended to have the force of law. Certain it is that the English bishops never found fault with our lay representation, which met their eyes in our proceedings. It was probably owing to this, added to more mature consideration, that the prejudice gradually died away, until now it no longer shows its head, except as at present, in notice taken of it in the light of a historic fact."

The fact of such "strong repugnancy," in a portion of our clergy, to lay-representation *on such ground*, as is here described, is one for which we have Bishop White's authority, and is of course unquestioned. And the justice with which it is spoken of as a "*prejudice*"—no importance being attached to it by the English bishops—no reader of the charge can deny. But we venture to inquire, Is it not also a fact that a portion of our ministry were opposed to the including of the laity in our ecclesiastical legislature on a different ground? Were they not opposed to it on the ground that it was not in conformity to the model of the Church as it existed in the apostolic and primitive age? Did they not deny the obligation to transmit the Episcopacy in connexion with the peculiar views of the Church of England? And was it not their aim to restore the Church to what they conceived to be a more primitive model than that presented by the Church of England? If this also be a fact, as we believe it to be, we wish the reader to discriminate the two. The one opinion is no better than a "prejudice:" the other, whether erroneous or not, is one which has been ably advocated, and is still, it is believed, practically recognised in some sound portions of the Church of CHRIST. The point, beside its historical value, is of importance, as it reflects on the character of those who were instrumental in organizing our Church. Our own interest in the character of one of the number has induced us to suggest the above distinction; while our profound reverence for Bishop White guards us, we are persuaded, from all approach to even the appearance of disrespect.

Next follow the different topics of advice which are selected and enforced with admirable temper and judgment. The first is the duty of MAINTAINING THE UNITY OF THE CHURCH, co-extensively with the jurisdiction of our civil government. In approbation of this sentiment there will be throughout the Church a cordial and unanimous response. The dissentients, if there be any, are few, and in opposition to the general voice of the Church their opinions would be ineffective, and their anathemas, if they hurled them, a *brutum fulmen*. We have already passed through an ordeal which has tested to the utmost our love of unity, and we have come out, as we hope ever to remain, ONE and INDIVISIBLE.

The advice given under the next head is based on the assumption that "our Church is pledged to the point of continuing to maintain the doctrines of the Gospel, *as held by the Church of England*." Here we have a standard which fixes the limits of our changes, and which will save or reclaim us from all deviations from the essentials of doctrine, discipline and worship. Individuals may secede, nay, the majority of our congregations may secede in a body, but the remainder, however few, constitute the Protestant Episcopal Church in these United States. Under this head is contained a judicious remark on the wisdom and importance of guarding the Church from the ingress of latitudinarian opinions by a STANDARD—expository of its views of scriptural truth.

The next point inculcated is the duty of SUSTAINING THE EPISCOPACY, and with characteristic caution it is added, *in whatever is appropriate to its character.* As to the import of the latter clause there will be differences of opinion. As to the former there is none. We see not how any man can conscientiously remain in communion with the Episcopal Church, and not own it to be his DUTY, in his appropriate sphere, to sustain and perpetuate the Episcopacy.

In connexion with the duty of sustaining the Episcopacy the Bishop joins "the propriety of defending it on the ground on which it has been transmitted to us from the Church of England." And as the part of the charge explanatory of this ground has been already the subject of debate in our columns, we entreat the attention of our readers first to the language of the charge, and then to our own construction of it.

"With deep solicitude for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of denouncing all communions destitute of the Episcopacy, as departing from the essentials of the Christian faith, and as alien from the covenants of promise. Let it be borne in mind, that the object is to inculcate the duty of continuing the subject in the institutions of our Church, on the ground on which it has been transmitted to us by the Church of England. While in her articles and in her ordinal, there has been regarded the precise medium here advocated, contemporary with the enactments of them, there are uncontradictory facts, which are their safe expositors, and undeniable evidence of the sense of the Reformers. If there should be any among us who make larger conclusions from the same premises, it is matter of private opinion, and not to be obtruded as the determination of the Church. The deliverer of the present charge, in the exercise of the like freedom of opinion, is rather disposed to adopt the sentiment of an able and learned Archbishop of Canterbury, (Dr. Wake,) where he says, in a letter to an eminent foreign divine, 'Far from me be such an obdurate heart, as that because of this defect,' [meaning the want of the Episcopacy] 'I should say of some' [meaning of Churches correct in the faith] 'that they are to be cut off from our communion; or I should pronounce with over ardent writers among us, that they have no valid sacraments, and are scarcely Christian.' Many English prelates might be cited to the same effect. But let it suffice to name a man, than whom no other has been more respected in the mother Church, and who lived in the age next to that of the Reformation, the Rev. Richard Hooker. The said profound divine, in reference to churches not Episcopal, holds the language—'This their imperfection I had rather lament, considering that men oftentimes, without any fault of their own, may be drawn to want that kind of regimen which is best, and to content themselves with that which either the irremediable error of former times or the necessity of the present, hath cast upon them.'"

Now the important question here is, What is the medium ground on which Episcopacy is to be defended? And the full answer, and the only answer which we find to this question is in the following words:

"With deep solicitude for the sustaining of the integrity of our system in this matter, there is not perceived the necessity of carrying it to the extreme of denouncing all Communions destitute of the Episcopacy, as departing from the essentials of the Christian faith, and as alien from the covenants of promise."

The medium ground, then, is that on the one hand we sustain and defend Episcopacy, and, on the other hand, do not denounce "all Communions destitute of the Episcopacy, as departing"—not from *an essential*, but, in general—"from the essentials of the Christian faith, and as aliens from the covenants of promise." But because the Church does not denounce, does it thence follow that she approves? Because she does not affirm that others have departed from the essentials, does she therefore affirm that they retained all the essentials? Because she does not denounce others as aliens from the covenant of promise, does she therefore assert the validity of their sacraments? Surely not. The Church, according to our view of Bishop White's exposition, enjoins us to defend Episcopacy, and let other denominations, with their respective ministrations, alone. She sets forth Episcopacy as obligatory, but pronounces no opinion whatever on the state of those who are destitute of Episcopacy. In regard then to the obligation of Episcopacy there is no room for difference of opinion. All must receive it as obligatory. This is a point not left free to private opinion. It is settled by the authority of the Church.

The point left open to private opinion is the state of other Communions destitute of the Episcopacy. Some may say they are no Churches at all; others that they are imperfect branches of the Church. Some will tell us that their baptism and other ministrations are good for nothing: others that they are worse than nothing, wicked and presumptuous acts; others again who disapprove of their acts before they are done, recognise them as valid after they are done; while others who regard Episcopal ministrations, as the only ones which are duly authorized, are far from denying the efficacy of non-episcopal ministrations in illustrating and proving the truth of CHRIST, and quickening the faith of the believer. In short, as the matter is left open to private judgment, opinions and theories may be as numerous as the individuals who hold them.

Having thus shown us the ground which THE CHURCH assumes, Bishop White proceeds to a statement of his own private opinion, which he gives in the words of Archbishop Wake. Let the two points be carefully distinguished. That Communions, wanting the Episcopacy but correct in the faith, have valid sacraments, and are not to be cut off from our Communion, is the private opinion of Bishop White. It is not the decision of the Church. The Church, Bishop White himself being the expositor, is silent on the point. She says nothing.

But, though silent in theory, yet for all practical purposes the Church speaks. She prescribes Episcopal ordination: she prohibits all who are not Episcopally ordained from ministering within her pale: she expects all her members to receive the sacraments from her own ministry. She thus practically (whatever may be the abstract right or wrong in the matter) cuts herself off, *as a Church*, from communion with all other denominations, and passes a tacit or implied censure on their sacraments.

The next head of the charge refers to a prospective revision of the Prayer-book. But as our remarks have already extended themselves beyond the usual length, we are obliged abruptly to close.

THE PROTESTANT EPISCOPALIAN.—The three last numbers of this Journal have not been received by us *in exchange*. The last number consists almost wholly of original matter, some of it of great merit. The leading article, under the signature of ΚΑΗΜΑ, is a letter to two young gentlemen at college on the propriety of using extempore prayer in answer to a query which they had addressed to the writer. The argument, though perhaps in one or two points a little strained, is scriptural and philosophical, and, in both respects, irrefragable: satisfactory as an exposition of the sense of the Church, and conclusive in favor of a liturgy on those occasions of social worship for which the Church does not prescribe. Such, at least, is our judgment. Another prominent article is a defence of the extension of Bishop Onderdonk's Charge on the Rule of Faith from the strictures which have been advanced against it in a series of Essays in the Catholic Herald. These two articles we shall, at our earliest convenience, transfer to our columns. There is also an ably written article on the subject of Bristol College. This is a matter chiefly of local interest, but the course we have pursued in regard to the Institution makes it proper we should take a brief notice of it, which we shall endeavor to do soon. Beside other original articles, the Journal contains an account of the Pennsylvania Convention, with the reports of Bishops White and Onderdonk.

We take this occasion to say that the claims of this Journal on the regard and patronage of the Church are of a different kind from those of a weekly periodical, and cannot come into collision with them. It is published monthly, in a pamphlet form of about forty pages. The Editors show no inclination, either in their original or selected matter, to adapt it to the taste of superficial readers. On the contrary its articles are generally of a length and importance suited to a monthly or quarterly periodical. It is obvious that such a publication may answer important purposes in the Church. We should be sorry therefore if any attached to it a local or diocesan character, but should rejoice to see it receive, as it deserves, the support of the intelligent friends of the Church throughout her borders. We deprecate the multiplication of papers that cross one another in their paths: but the Protestant Episcopalian moves in an orbit by itself.

DIOCESE OF NEW-JERSEY.—The fifty-first annual Convention was held in Trinity Church, Newark, on Wednesday and Thursday, May 28th and 29th. Morning prayers were read by the Rev. George Y. Morehouse, Rector of St. Andrew's Church, Mount Holly; and the lessons by the Rev. Clarkson Dunn, Rector of Christ Church, Newton. The Convention sermon, from Psalm xlviii. 8,—"As we have heard, so have we seen in the city of the LORD of hosts, in the city of our GOD: GOD will establish it for ever,"—was preached by the Rev. Henry M. Mason, Rector of St. John's Church, Salem. The holy communion, of which the congregation remained and were partakers, was administered by Bishop Doane, assisted by the Rev. John Croes, Rector of Christ Church, New-Brunswick, and by the Rev. Messrs. Morehouse and Dunn. Beside the Convention sermon, there was a sermon on Sunday Schools, by the Rev. Benjamin Holmes, Rector of St. Mark's Church, Orange, and two sermons by the Bishop, the latter of which was on the duties, motives, responsibilities, and reward of the clerical office.

The Rev. John Croes was re-elected Secretary. The Standing Committee for the ensuing year are the Rev. Messrs. Croes, Ward, Holmes and Morehouse, and Messrs. Carroll, Lupp, Marsh, and Josiah Harrison. The deputies to the General Convention are the Rev. Messrs. Beasley, Croes, Dunn and Mason, and Messrs. Potter, Collet, Stratton and Wall. The Trustees of the Offerings of the Church are the Rev. Messrs. Dunn and Morehouse, and Messrs. Canfield and Guerard. Mr. Lupp having resigned the office of Treasurer, James H. Sterling, Esq., of Burlington, was unanimously elected.

The Bishop, in his annual address, reported *one hundred and fifty-nine* confirmations, and much improvement in the state of the Church during the last year. Zion Church, Belvidere, a new parish, was admitted into the Convention. Four churches, of stone, are in course of erection. The "Offerings of the Church," though the plan has not been taken up as it ought to have been, in more than three or four parishes, have yielded nearly *one thousand* dollars—the average annual missionary receipts for seven previous years having been *two hundred and sixty-six* dollars. The clergy unanimously resolved, on the rising of the Convention, to make individual applications to all their parishioners for subscriptions on this universally acceptable plan. The subscriptions toward the increase of the Episcopal Fund, on the plan proposed last year, were liberal wherever the agency was prosecuted. The Convention authorized the Bishop to appoint an assistant in his parish, whose support should be chargeable on the missionary funds of the Diocese.

The Bishop's address, beside the usual report of his visitations, and of the state of the parishes, proposed several important subjects for the consideration of the Convention, all of which were received with interest and properly referred. Among the most important were the union of *periodical convocations of the clergy, with the Episcopal visitations*; the formation or increase of *parish libraries*; the religious celebration of *the fourth day of July*, with a collection in aid of *African missions*; and the establishment of *a diocesan school*, with provision for the *preparatory education of candidates for orders.* The last subject was received with great favor, and a committee was appointed to act in the recess of the Convention. There is no enterprise more important to the religious interests of the country than the establishment of schools under the auspices of the Church.

A revised constitution was proposed for consideration next year, which recommends important alterations. An amendment, offered last year, was adopted, fixing the meetings of the Convention alternately at Burlington and Newark. The next will be held in St. Mary's Church, Burlington.—(*Communicated.*)

CORRESPONDENCE BETWEEN BISHOPS CHASE AND MCILVAINE.—We have just received a pamphlet of 32 pages under this title. The letter of Bishop McIlvaine is contained in a few lines, the remainder of the pamphlet is occupied with the reply of Bishop Chase.

FREE INSTRUCTION IN SACRED MUSIC.

THE COMMITTEE to whom was intrusted the direction of a course of Free Instruction in Sacred Music, are compelled, although reluctantly, to appeal to the Episcopal public. The resolutions which appointed them to office, also imposed certain duties, in the performance of which some pecuniary responsibility was necessarily involved. This responsibility the Committee have in no instance sought to avoid; relying not only on the enlarged and liberal views of their constituents, but upon pledges of adequate support, made by almost every parish or Sunday School. After the lapse of seven months, in making a report of their proceedings, the Committee presented about two hundred and fifty of their youthful pupils to their friends and patrons assembled in Christ Church, on the evenings of the 22d and 23d ult. They were gratified in learning that the performance of these interesting vocalists, afforded convincing proof of their own attainments, and of the *entire practicability* of the undertaking. Gratifying, however, as the general result has proved, the Committee are sensible that a more tangible and substantial expression of the favorable opinion of the public is still wanting.

The expense of the course thus far, including all incidental charges, has been about $800; of this amount, but $500 has been realized; $350 only of this sum has been paid in redemption of pledges made by representatives of Sunday Schools; the balance being the amount of collections made in Christ Church. The Committee are still in debt $300. It is for the purpose of discharging this debt, and for the more important purpose of *continuing the instruction*, that they now appeal to their constituents and to the Episcopal community at large. With this community, then, rests the *decision*. Shall the Committee here end their labors? Shall our FIFTEEN HUNDRED PUPILS BE DISBANDED? Shall the opportunity be lost of influencing the thousands of our Sunday School children by means of an exercise at once so delightful and so salutary? We need but the co-operation of our Sunday School teachers to quadruple the number of pupils. We need for the enterprise but a cordial reception, a *helping hand*, to render it subservient to the best interests of the Church; and, as a measure involving consequences of no small importance to her welfare, it commends itself to every member of her communion.

Thomas Browning,
Samuel Brown,
Pierre E. F. McDonald,
N. B. Holmes,
Charles H. Roach,
John Cornwall,
Wm. R. Wadsworth,
John W. Wallace,
James M. Burger,
Darius Wells,
John Johnstone, M. D.
C. F. Harris,
Edward N. Mead,
Thomas B. Coddington,
F. I. Winston.

New York, June 6th, 1834.

Extract from the Minutes.

"*Resolved*, That the thanks of this Committee be presented to the Rev. Dr. Lyell, for the use of his church on the evenings of the 22d and 23 ult., for the exhibition of the children instructed under the charge of this Committee, and also for the countenance and support he has given to their measures.

Resolved, That the Secretary communicate the above to the Rev. Dr. Lyell, and publish the same in the Churchman.

Pierre E. F. McDonald, *Secretary*."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

BISHOP ONDERDONK proposes making his visitation to the more distant portions of the Diocese, for the present year, as follows:

Tuesday, July 8, Lansingburgh; 9, Waterford; 10, Mechanicsville; 11, Stillwater; 12, Charlton.

Seventh Sunday after Trinity, July 13, West Charlton; 14, Milton; 15, Balston Spa; 16, Saratoga Springs; Friday, 18, Sandy Hill.

Eighth Sunday after Trinity, July 20, Granville; 21, Hampton; 22, Whitehall.

Ninth Sunday after Trinity, July 27, Morristown, St. Lawrence county; Wednesday, 30, Oswego.

Other appointments to be hereafter notified.

BISHOP BROWNELL'S VISITATION.

Chatham, (Ordination,) Sunday, June 15th.

EPISCOPAL ACTS—*By the Bishop of this Diocese.*—Thursday, June 5, consecrated Christ Church, Poughkeepsie, erected on the site of a former edifice of the same name. The morning prayer was read by the Rev James P. F. Clarke, of Goshen, assisted by the Rev. William H. Hart, of Walden, who read the lessons; and the sermon preached by the Bishop. There were also present, beside the Rector of the parish, the Rev. John Reed, D.D., the Rev. Edward K. Fowler, of Monticello, the Rev. Horatio Potter, of Albany, the Rev. William B. Thomas, of Duanesburgh, the Rev. William M. Carmichael, of Hyde Park, the Rev. Robert B. Van Kleeck, of Fishkill Landing, and the Rev. George B. Andrews, of Connecticut.

In the afternoon of the same day confirmed 29 in the same church.

Friday, June 6, for the parish of St. Peter's Church, Lithgow, (the church edifice being yet incomplete,) confirmed 5 in the District School House.

Second Sunday after Trinity, June 8, confirmed 3 in Trinity Church, Fishkill.

The above Churches are in Dutchess county.

Tuesday, June 10, confirmed one in St. Philip's Church, Phillipstown, Putnam county.

ORDINATION.—At an ordination held in Hanover county, Virginia, in March last, by the Rt. Rev. R. C. Moore, Mr. George W. Nelson was admitted to the Order of Deacons.—*Episc. Rec.*

On Friday, May 23d, in St. Stephen's Church, Philadelphia, the Rev. John H. Marsden, and the Rev. George C. Drake, Deacons, were admitted to the holy Order of Priests, by Bishop H. U. Onderdonk.—*Prot. Episc.*

INSTITUTION.—On Sunday, April 23d, the Rev. Corry Chambers was instituted the Rector of St. Mark's Church, Lewistown, Pennsylvania, by Bishop H. U Onderdonk.—*Ib.*

Rev. James D. Carder, Minister of St. John's Church, Ithaca, has resigned the charge of that parish. We regret to learn that this excellent and highly useful individual is very much out of health; so much so as to compel him to relinquish preaching for the present.

Episcopal Convention.—The Convention in the Episcopal Church in the Diocese of North-Carolina, met in St. Peter's Church, in the town of Washington, on Wednesday, the 7th ult. There were in attendance 16 Ministers, exclusive of the Bishop. The services commenced on Tuesday night, and were continued twice every day, until Sunday, when there were three services. The Convention sermon was preached on Wednesday morning by the Rev. J. R. Goodman, and the communion administered. On Saturday morning, confirmation was administered to 13 persons, when a forcible appeal was made to the congregation by the Rt. Rev. Bishop. On Saturday night, a Missionary sermon was preached by the Rev. Wm. Norwood, and a collection made for the benefit of the Episcopal Bible, Prayer Book, and Missionary Societies of the Diocese. On Sunday, in the morning, the Bishop preached with his usual eloquence and ability; and administered the communion to an unusually large number of persons. The preaching was all of a character to do good, and it is confidently believed, that the seed sown will bring forth much fruit, to the glory of GOD, through JESUS CHRIST our Lord.

The following is extracted from the Report of the Committee on the State of the Church.

"It is with unfeigned gratitude to ALMIGHTY GOD, that the Committee report to the Convention the continued prosperity of the Church in this Diocese. In the sure, though slow progress among us, of 'the truth as it is in JESUS,' we recognise the fulfilment of the promise made by our Divine Head, 'to be with the ministers of apostolic succession to the end of the world.' While, however, we thus express our grateful joy and confidence, it is proper also to admit, that there is abundant cause of humiliation in the reflection, that an equally sure and more rapid accession of 'such as will be saved,' might have been made to the Church, had the zeal and faithfulness and spiritual-mindedness of both clergy and laity more nearly corresponded to the solemn importance of the cause, in the advancing of which we are unitedly engaged.

We believe, that if to the union of effort and sentiment, and the intelligent and affectionate regard for the pure doctrines and primitive worship of the Church, which have always characterized us as a Diocese, were added an increased devotedness to the promotion of this cause, in *all* its claims upon us, and a more entire non-conformity to the world in our individual characters, a far higher degree of success would be insured to our labors. To this expression of their views, which is made in all the humility that a sense of common guilt can beget, the Committee are prompted by the scriptural and earnest remonstrance of our Diocesan, in his journal read to this Convention, against a conformity to the world, fatal to personal religion, and injurious to the common interests of Christianity. Sanctioned, as this council is, by his own labor and self-denial, it is hoped that it will be received 'with meekness,' and be followed by at least all *confirmed* and *communicant* members of the Church. Then indeed will our beloved Zion be clothed in *all* her glorious garments, and receive from an admiring world the honors due to the Bride of the Redeemer.

The Episcopal Journal, and the Parochial and Missionary Reports present the following aggregate, viz. 258 Baptisms, 115 Confirmations, 1090 Communicants, 3 Churches consecrated, 3 edifices for public worship in different stages of advancement, 5 Ordinations, (1 to the Order of Deacons and 4 to that of Priests,) 7 candidates for Orders, and 10 Sunday Schools, in which are 66 Teachers and 656 Scholars. This summary is believed to be more nearly correct than any which has been given for some years past, the statistics of almost every Church in the Diocese having been reported to this Convention, a circumstance which the Committee notice with unfeigned pleasure.—There are now connected with this Diocese, beside the Bishop, 20 clergymen, of whom 17 are Presbyters and 3 are Deacons. One of these Presbyters is officiating in Alabama.—*People's Press.*

Pennsylvania Convention.—The stated Annual Convention of this diocese met in St. Andrew's Church, in this city, on Tuesday afternoon, the 20th ultimo, and continued in session until Thursday afternoon: 37 clergymen were present, and 64 laymen, representing 37 churches. The Rev. Dr. Mead was re-elected secretary, and Rev. Mr. Henderson his assistant. The Rt. Rev. Bishop White delivered, as appropriate to the *fiftieth* year of the organization of our Church in this country, a charge, presenting to view an outline of the events and circumstances connected with its rise and progress, and some counsels in relation to its future career, founded on its past history. The subject was unusually interesting, and the age, character, and appearance of the venerable author, and his personal connexion with the occurrences related, communicated additional and affecting interest to the occasion.

The business of the Convention was transacted with the greatest harmony and unusual dispatch. Five new Churches were admitted into union with the Convention. A committee was appointed to report to the next Convention whether any, and what modification of the 4th article of the constitution could be made advantageously to the interest of the diocese. The committee are, Rt. Rev. Bishop Onderdonk, Rev. Messrs. Bull, Mead, De Lancey; Messrs. Binney, Meredith, and Riley.

A very important proposition submitted by Rev. Dr. Upfold was unanimously adopted. It recommends to the vestries of the churches to endeavour to procure as soon as possible, by donation or purchase for each church, a small glebe and parsonage house for the use of the pastor for the time being.

We insert in our present number the addresses of the bishops.

The result of the election for officers was as follows:—By the clergy, the whole number of votes given being 34; they stood for *Standing Committee*, Dr. Abercrombie 32, Dr. De Lancey 32, Dr. Mead 31, Mr. Sheets 31, Mr. Boyd 32, Mr. Wheeler 34, Mr. Smith 34, Mr. Binney 34, Mr. Wagner 34, Mr. Andrews 33, Dr. Bedell 4, Dr. Tyng 2, and Dr. Brinckle and Messrs. Bowman, S. Brinckle, and Hare, each 1.—By the laity, the whole number of votes given for Standing Committee being 19; they stood for Dr. Abercrombie 17, Dr. De Lancey 19, Dr. Mead 19, Mr. Sheets 19, Mr. Boyd 19, Dr. Bedell 2, and Messrs. Wheeler, Smith, Binney, Wagner, and Andrews, each 19. For *Deputies to the General Convention*, the clerical votes given were for Dr. De Lancey 32, Mr. Bowman 30, Mr. Bull 34, Dr. Upfold 31, Mr. Meredith 34, Mr. Binney 34, Mr. Stiles 30, Mr. Scott 33, Dr. Ting 2, Mr. Boyd 2, Mr. Riley 2, and Messrs. Ingersoll, Mead, Rodney, James, Bedell, Conyngham, Hunter, and McCoskry, each 1.—The lay votes given were for Dr. De Lancey 19, Mr. Bowman 17, Mr. Bull 18, Dr. Upfold 19, Mr. Meredith 19, Mr. Binney 19, Mr. Stiles 17, Mr. Scott 19, Mr. Boyd 2, Mr. Riley 2, and Dr. Mead 1.—For *Committee on Supply of vacant Congregations*, the clerical votes given were for Mr. Rodney 31, Mr. James 33, Mr. Brinckle 33, Mr. Hazlehurst 34, Mr. Harding 31, Mr. Ashhurst 34, Mr. Martin 3, Mr. Boyd 2, Mr. Henderson 2, and Dr. De Lancey 1.—The lay votes given were for Mr. Rodney 17, Mr. James 19, Mr. Brinckle 19, Mr. Hazlehurst 19, Mr. Harding 18, Mr. Ashhurst 19, Mr. Henderson 2, Mr. Martin 1.

Messrs Smith and Wagner were unanimously re-elected to their respective offices.

Both orders therefore having *concurred* in the election of the following individuals, they constitute the officers of the Convention for the ensuing year.

Standing Committee.—Rev. Dr. Abercrombie, Rev. Dr. De Lancey, Rev. Dr. Mead, Rev. Mr. Sheets, Rev. Mr. Boyd, Mr. Charles Wheeler, Mr. James S. Smith, Mr. Horace Binney, Mr. Tobias Wagner, Mr. John Andrews.

Deputies to the General Convention.—Rev. Dr. De Lancey, Rev. Mr. Bowman, Rev. Mr. Bull, Rev. Dr. Upfold, Mr. William Meredith, Mr. Horace Binney, Mr. Edward J Stiles, Mr. David Scott.—*Prot. Episc.*

The Locusts are Coming.—A very respectable inhabitant, who has resided in Germantown during a life of 74 years, mentions the curious fact that locusts not only appear every seventeen years, but that they make their appearance in great numbers always on the 25th of May. Our informant recollects their advent on the 25th of May, 1766, then six years old; he has since recorded their coming on the 25th of May, 1783,
25th of May, 1800,
25th of May, 1817.

Their holes may now be seen in ploughing, or under boards laying on the ground, preparing to come forth on Sunday week, 25th instant, (May.)

It is remarked that occasionally a few locusts are seen creeping out of their hiding places *before* the 25th, but they return again to join the great crowd.

Some two months since, a highly respected friend, who has resided all of his long and useful life in the vicinity, left for us a notice of the approach of the locusts, and an account of their time and customs. The piece did not reach our hand until it had appeared elsewhere. It was instructive with reference to this subject, and contained a remark that the locust seasons had usually been characterised as of plentiful harvest of grain, &c.—*U. S. Gaz.*

Locusts.—A friend from the country writes us, "I find the locusts have appeared near the surface of the ground. As I was ploughing for corn I turned up a great number, particularly under several apple trees; they appeared to be half grown, which seems to remove any doubt that they will again return."—*Village Record.*

The Locusts.—The music of the Locusts, says the Baltimore Patriot, of Thursday the 22d ult., commenced this morning in all the groves in the western precincts of our city, and it is really worth listening to. For my part, I was delighted; and so were all the *birds*, for they hushed their notes and appeared to listen to the concert of the new comers with much admiration. Even the cat-bird ceased its song, and the little wren its chirp, to give ear to the *septemdecimal* music of the Locusts. A few notes may be useful on this insect. The *chrysalis* of the Locust made its way to within a fourth of an inch of the surface of the earth, about the 10th of April. By shaving off the ground with a sharp spade, the whole surface of the earth seemed to have been bored with a half-inch auger. During the warm hours of the day, the insects came up to the top of the holes, and went down to the bottom at night and in cold weather. On Sunday last, 18th ult., they were first seen to emerge from the earth and cast off, or rather crawl out of, their shells, just as a crab does. They appear to come up in families of some hundreds together. For instance, two or three trees near my house were covered with them on Sunday morning, while no others were to be seen for some distance around, although it is an old grove of trees and shrubbery. Every morning, early, they may be seen emerging from the ground. They do not return again, as has been stated, but immediately attach themselves firmly to the limbs, leaves, or trunks of trees, and then crawl out of their old shell, leaving *that* sticking fast.

OBITUARY.

DIED on Sunday evening, the 8th inst., WILLIAM MOORE DE RHAM, in the 19th year of his age.

In the circumstances attending the death of this amiable young man, there was so much to comfort those to whom he was most dear, and so much to instruct the companions whom he has left behind, as to deserve a more than ordinary notice. Called suddenly from the midst of all worldly prosperity,—"his life nipt in the bud," as he himself beautifully expressed it,—he found it hard at once to resign all the fair prospects which years were just opening before him. But the communication of his extreme danger changed at once the whole current of his feelings; all his thoughts then set heaven-ward: to comfort his sorrowing parents,—to counsel his younger brother,—to leave the admonitions of a dying friend to his class-mates in college,—seemed to be his only anxiety. "Tell them," said he, "to live virtuously, if they would die in peace." When questioned as to his own ground of comfort, his answer indicated how GOD's grace had been long silently preparing him for that hour; or perhaps how that grace had made to him a few days of sickness, as it were years in a Christian life, in ripening his feelings for a better world. He replied, "I have an humble trust in the merits of my Redeemer. My hope is in JESUS CHRIST." When suggested to him, he immediately manifested a desire to receive the sacrament, if he was thought worthy. Which done, he said he was "ready;"—expressed the wish, more than once, that GOD would then take him, and said to his sympathizing friend, "Now pray with me, for life is flitting away fast." Thus he sunk to rest,—young, amiable, and affectionate, and humanly speaking, *innocent*,—but still resting alone on the redeeming mercy of his GOD. That his pure example and his dying admonitions may extend beyond the narrow circle of his immediate companions, this sketch is given by one who knows its truth, and prays for a blessing on its influence.

MARRIED.

ON the 9th inst., at Tellersvilla, near Fishkill Landing, by the Rt. Rev. B. T. Onderdonk, D. D., the Rev. R. B. Van Kleeck, Rector of St. Anna's Church and Trinity Church, Fishkill, to Margaret Schenck, daughter of the late Isaac De Peyster Teller.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

A SPECIAL Meeting of the Board of Managers will be held in the Lecture Room of St. John's Chapel, on Monday evening, the 16th inst., at 8 o'clock.

By order of the President,
C. H. Roach, *Secretary.*

The Report of the Committee on "By-laws" is in the hands of the Secretary, and open to the inspection of any member of the Board.

Calendar.

JUNE.

15.—3d Sunday after Trinity.
22.—4th Sunday after Trinity.
24.—Nativity of St. John Baptist.
29.—5th Sunday after Trinity, and St. Peter.

JULY.

6.—6th Sunday after Trinity.
13.—7th Sunday after Trinity.
20.—8th Sunday after Trinity.

ACKNOWLEDGMENTS.

AUXILIARY N. Y. BIBLE AND COM. PRAYER-BOOK SOC.

THE subscriber, as Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, acknowledges the receipt of the following sums:—

A donation from E. L. G.,	$0 50
A donation from St. John's Church, Ithaca, per H. Bailey,	4 62
A donation from St. Ann's Church, Brooklyn, being the amount of a collection made in that church last Sunday, after a sermon by the Rev. Mr. Cutler, per hands of S. T. Chew, Esq.,	100 49
	$105 61

Chales H. Roach, *Treasurer*,
June 10, 1834. 4 Cedar street.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums toward erecting the Church of the Epiphany in Stanton-street:—

By the Committee of the Church of the Ascension—

From P. A. Jay,	$50 00
" John Glover,	50 00
" Wm. B. Acton,	20 00
" A. Anderson,	15 00
" Edward Jee,	10 00
	$145 00

Lewis Phillips, *Treasurer*,
June 10, 1833. No. 54 Wall-street.

NEW-YORK CONVENTION.

THE subscriber, as Treasurer of the "Convention of the Diocese of New-York," acknowledges the receipt of two dollars and thirty-one cents for the *Episcopal*, and a like sum for the *Diocesan Fund*, contributed by the Association of St. John's Church, Ithaca, Rev. James Carder, Rector, for the Promotion of Christianity.

Floyd Smith,
June 10, 1834. No. 12 Maiden-lane.

FREE INSTRUCTION IN SACRED MUSIC.

THE subscriber, as Treasurer of the Committee on Sacred Music, gratefully acknowledges the sum of ten dollars, as a donation from a member of Christ Church, in aid of the Course of Instruction in Sacred Music to Children and Adults of the Episcopal Church.

Charles H. Roach,
June 9, 1834. 4 Cedar-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 12th, from the following persons, viz.:—

Wm. S. Parker—D. M. Hollister—Postmaster, S. Glastenbury—E. Platt, *with remit.*—Thomas Allen—Postmaster, Bridgewater—H. N. Fargo, *with remit.*—Postmaster, Catskill, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

H. & E. Phinney & Co.—W. Hubbard—T. R. Van Ingen—S. Hall & Son—E. Platt—C. R. Cable, *with remit.*

A PEW IN GRACE CHURCH

FOR SALE, (the family having removed to the upper part of the city.) It is in an excellent situation, in the middle aisle, furnished with a cushion and carpet. Apply at No. 9 Burling-slip, or at 49 Wall-street, up stairs.
June 6. 12-tf

From the Christian Watchman.

The Lord's Supper.

Unmindful of a Saviour's dying love,
They turn'd their feet away.—Alas! they knew
Not what they did.——— ———
The door was shut, and the white cloth, which hid
The symbols of his body and his blood,
With reverend hand, removed. The little band
Of worshippers in silence drew around
The sacramental board. No sound was there—
It seem'd as if, by mighty hand, unseen,
The house of God had been removed far, far
Away from the abodes of men, and all
The busy world shut out. And as they look'd
Upon the sad memorials, methought
I saw them slowly marching up the hill
Of Calvary, and pausing as they pass'd
The bleeding cross, to wipe away the tear
Of penitence, and then, in mournful train,
To look into the sepulchre. He is
Not there.—Lo, he is risen and gone up
To heaven's high court to intercede for you.

The man of God arose; and ere he brake
The bread, he spake of Moses, whom the Lord
Sent up to Pisgah's top, and bade him look
Toward the promised land. Far off he saw,
Spread out beneath the sun, its verdant plains
And thousand hills, cover'd with flocks and herds—
Its rivers flowing down with milk—and trees
And rocks with honey dropping—Eshcol's grapes
In heavy clusters hanging.—Mount Zion,
In dear perspective, crown'd with God's delight,
The holy temple—and the rising star
Of Bethlehem, hope of a guilty world.
"But here," he said, "the little flock of Christ
May stand upon a loftier, holier height,
This sacramental Pisgah, and behold
The heavenly Canaan as it lies outspread
In glorious beauty to the eye of faith.
There is the new Jerusalem, and *there*
The spicy mountains, and the river of life
Flowing—*there*, the prototype
Of Eshcol's clusters, never palling on
Immortal taste—*there* is the bread of life,
And *there* the hand that brake it first on earth.
Your heavenly Intercessor see, and let
Your panting hearts go forth; and while
You take these emblems, covenant again
To be the Lord's, and seal it with your tears.
O, what a glorious eminence is this!
O, what a prospect breaks upon our view!
What unknown power bestow'd on mortal ken
To look through death's dark vaults, to that bright world
Where bliss eternal reigns!" He said, and brake
The bread,—new vows were made—the silent tear
Roll'd down the cheek,—the heavenly witness saw
The seal, and said, *Lo, I am with you alway.* S.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF THE DIOCESE OF VERMONT.

My beloved Friends and Brethren,—In addressing you upon this occasion, when the second Convention of our youthful Diocese has assembled together, I have conceived that it was my duty to lay before you some general views of the character and true design of our ecclesiastical institutions, before I enter upon the details of my last visitation.

My motives in selecting this for my leading subject are two-fold. The experience of the past year has taught me that the portion of our divine Master's vineyard in which he has cast my lot, stands greatly in need of correct information in regard to the principles of the Episcopal Church. Many well-meaning persons, whose researches after truth might have been fairly expected to lead them to a very different conclusion, have adopted and disseminated the erroneous idea, that the Church is monarchical in her constitution, monarchical in her feelings, and monarchical in her tendency. Nay, they have been so far misled as to imagine that the genius and spirit of our system are positively hostile to the republican institutions of our country. While, on the other hand, there are some among ourselves by no means familiar with the true character of the Church of their adoption, and who, therefore, in defending her from this scandalous accusation, are apt to make too light of her real peculiarities, and thus fall into a still greater error. I call this a greater error than the first, because it is certainly of far less importance to us to be misunderstood, and therefore misrepresented, by strangers, than to have the slightest approach to disunion or mistake among our own friends. Grant me, therefore, my brethren, your attention, while I endeavor, with as much simplicity and brevity as possible, to set before you the true spirit and nature of the government of the Church.

Our peculiar title, in this country, is the Protestant Episcopal Church of the United States. We are not the Church of England, nor a part of the Church of England. So far, indeed, are we from having any connexion with that Church, that when our clergy visit England they are not allowed to preach in the churches of the Establishment. True, however, it is that we are descended from that Church, and have inherited from our beloved and venerated mother all her doctrines and principles, except those which relate to political government and to the connexion between Church and State. In these respects we have expressly departed from the principles of the Church of England, and have as expressly adopted the principles of these United States. Witness the omission in our Articles of those particulars which relate to the British government, and the substituting in our prayers the regular supplications for the President, the officers of State, the House of Representatives, and the Senate of the Union. With what truth therefore, can any man assert that we hold political partialities or political principles favorable to Great Britain and hostile to republicanism, when the title of our Church, the language of our Articles, and, above all, the standing order of our public worship prove our faithful adherence to the republican institutions of this country, and when the severance of our Church from the Church of England is so total and entire that our clergy are prohibited from preaching in that country by positive act of Parliament.

But we have acknowledged that our Church has descended from the Church of England. True, and our whole nation and national system of government have descended from the same source. There was a time when our Church was a part of the Church of England. True, and there was a time when our nation was a collection of English colonies. But the Revolution cut asunder the bond of connexion in political government, and our country set up her own independent banner, retaining all that she approved in the British system, and casting aside the rest in favor of the republican form. And immediately after this revolution was achieved in politics, our Church followed it by an act of correspondent independence in her ecclesiastical condition. Our first minister at the Court of St. James was requested to ask, whether the English bishops might be allowed to continue the Episcopal succession by consecrating three bishops for this country without exacting the usual oath of allegiance to the King, and an act of Parliament was magnanimously passed to authorize it, by virtue of which three American clergymen were consecrated bishops accordingly. This was the final close of our connexion with the Church of England; and our ecclesiastical independence was thereby completed as perfectly as our political independence had been achieved before. The only difference being this, namely, that the political freedom of our country was obtained by force, but the ecclesiastical independence of our Church was brought about, as every similar act should be among the professed followers of the Prince of Peace, by mutual consent and agreement.

To this simple statement we add but two facts; first, that our whole independence, as a Church, was effected within six years after the declaration of peace, so as to enable us to frame our new ecclesiastical Constitution at a General Convention, which met at the city of Philadelphia, in October, 1789; secondly, that, to say nothing of Hamilton, Jay, or Morris, General Washington himself was an Episcopalian, and the Chaplain to the American Congress, during the revolutionary war, was that venerable Dr. William White, who was afterward consecrated Bishop of Pennsylvania, and who has long been regarded as the patriarch of the Church. It cannot fail to excite a mingled emotion of astonishment and sorrow, that in the face of these well-known and recorded facts, such slanderous and false accusations should be brought against us of being identified with the Church of England, and holding principles hostile to republicanism. That forty-nine years ago an Episcopalian warrior achieved the independence of these States, and took the helm of the government as its first President,—that during the darkest periods of the fearful struggle, an Episcopalian minister was the selected officer, who, as the Chaplain to Congress, invoked the blessing of the God of wisdom on their counsels, and the God of battles on their arms,—that forty-five years have elapsed since the perfect organization of the Episcopalians of the United States under their own peculiar name and constitution,—that from the year 1789 to the present hour, there has not been the slightest ecclesiastical intercourse or connexion between our Church and the Church of England, so that our clergy are even prohibited by law from preaching in that country,—that in sober truth there is hardly a religious denomination in the United States that does not maintain some intercourse with the like denomination in Europe except our own,—that there is no other which compels her ministers to pray for the officers of this republic, whenever they meet for public worship,—and yet, that in the very teeth of these indisputable facts, men should be found bold enough to say that our Church is united with the Church of England, and is hostile to the republican institutions of the country,—this, we do acknowledge, fills us with surprise and grief, as a melancholy proof of the power of prejudice in closing the eyes to the light of truth, and hardening the heart against the claims of Christian justice.

We do not, however, in defending the Church from this unjust aspersion, mean to assert that any form of civil government is connected with her essential principles. This would not be true of any denomination of Christians, for all acknowledge the great maxim laid down by the divine Head of the Church, when he said to Pilate, 'My kingdom is not of this world.' Hence it follows, that not only our own, but almost every other body of professing Christians, may be found under different forms of civil government without any change in their religious principles. Thus the Methodists in England are monarchists, so are the Baptists of that country, so are the Congregationalists, so are the Presbyterians. Nay, in Scotland, as you all know, the Established Church is Presbyterian, and, therefore, in all reason, the monarchical tenets of the Scottish Kirk ought to have the same influence against the Presbyterians of the United States, as the political allegiance of the Church of England seems to have excited in some minds against ourselves. Nor would the application of this shallow argument rest here; for the German Lutherans must equally suffer by it. Their Church is established in connexion with a kingly government in Prussia, Denmark, Sweden, and other places; and hence it is just as conclusively proved by our adversaries, that this highly respectable body in our own country must also stand opposed to our republican institutions. Now if the argument be thus applied in the case of every other denomination, whatever we might think of its force, we should, at least, have no peculiar ground of complaint. But the moment we show how far the reasoning might, in strict justice, be carried, every mind can see its absurdity. No man denies that the pilgrim fathers were monarchists, as well as Congregationalists; and their descendants continued to unite monarchy with Congregationalism for many generations, when the Revolution changed their civil government, while their religious government remained the same. No man denies that the English and Scotch Presbyterians were monarchists, when they first set up the Presbyterian system in this country. With them, too, the Revolution only operated to change their political relations, leaving their religion as it was before. The same assertion applies to the Baptists, the Methodists, and, in a word, to all, except the few trifling sects which have sprung up within the last half century. By what strange method of proceeding, then, is the English Episcopalian deprived of the universal privilege of changing his politics, while he preserves his religion? What more intimate connexion is there between religion and politics with us, than there is between religion and politics with other men? The truth is, that since the time of the Jewish theocracy there never has been any such connexion exhibited, either in theory or in practice, unless in a few wild attempts, such as those of the Anabaptists of Munster, and the Puritans of England, which were not calculated to settle down into any thing like a regular system. In general, the principle has been strongly and fairly upheld, that religion was a peculiar and spiritual concern, not only distinct from forms of civil polity, but perfectly indifferent as to what might be the characteristic of any government, whether monarchy, aristocracy, oligarchy, or democracy, so long as the sword of persecution was not raised against the cross of Christ, and men were protected in the right to worship God according to the dictates of their conscience. And beyond all question, such ought always to be the character of the Redeemer's kingdom. As Christians, therefore, we have nothing to do with the politics of any government, though it is our bounden duty to pray for that under which we live. Christianity, as a divine and spiritual system bears no particular relation to any peculiar form of civil polity; and wo be to the proper influence of its spirit, when the choice of our Church, instead of being directed by the word of God, is degraded to a mere question of political expediency.

This brings us to consider the distinctive character of the Protestant Episcopal Church, what are its principles of government, and why these principles have been adopted. These subjects, my brethren, do certainly deserve to be fully understood by all. Let me try, in the brief space of this address, to set them plainly before you.

The Church of Christ, in the Old Testament Scriptures, presents an emblem of the government of God, under the gracious and affectionate aspect of a father. Hence it is neither monarchical, nor aristocratic, nor republican, but patriarchal. It is clear that no other government than this appears to have been sanctioned until the time when Israel was organized under the Aaronic priesthood, and then we behold the model set up which was afterward copied in so many particulars by the apostles. The high priest was appointed as the patriarch for the whole nation; under him served the priests; and under them again, the Levites—three distinct orders strongly marked by their appropriate duties. It was the duty of the Levites to serve the sanctuary, and assist the priests, but they were not allowed to offer sacrifices, nor to enter the holy enclosure of the tabernacle. It was the duty of the priests to offer sacrifices, to explain the law to the people, and to minister before the Lord in the holy place before the altar of incense. But it was peculiar to the high priest to carry on his breast the Urim and Thummim, or sacred oracle of God, and to enter once a year into the holy of holies, after offering a sacrifice of atonement for all the people.

This three-fold order stood, after being established by Divine command, as a perfect rule of government in all things, during the fifteen centuries which preceded the manifestation of the Redeemer. It was then changed in many particulars, in order to accommodate it to the circumstances of the Church when the Jews were to be called as the Lord's people; yet in honor to its divine original, as might indeed have been expected, it continued, in its more important principles, the same. Thus Jesus becomes the high priest, the twelve apostles and the seventy disciples being appointed to make up the three-fold ministry. After his resurrection, and just before his ascension, he promises the guidance of the Holy Spirit to his apostles, to be with them unto the end of the world, and then addresses to them these remarkable words, (John xx. 21,) 'As my Father hath sent me, even so send I you.' A few days only after his ascension are suffered to elapse before the visible manifestation of the Spirit on the apostles in the likeness of tongues of fire. The Church is constituted in the name of Jesus Christ of Nazareth, the apostles holding the first rank, the seventy elders the second, and the seven deacons being presently ordained to supply the third. In due time the period for the apostles' departure draws nigh, when we find St. Paul clothing Timothy and Titus with his own powers of ruling and ordaining, as his successors in Ephesus and Crete, expressly setting forth, in his epistles to Timothy, the characters of those whom he should ordain overseers and deacons, and laying down the wisest maxims of government for both. So, too, St. Peter, in his second epistle, looking forward to his own decease, prepares for similar arrangements, saying, 'Moreover I will endeavor that ye may be able, after my decease, to have these things always in remembrance;' and the mode to which he here alludes of perpetuating this portion of his office we may surely gather from his brother apostle, St. John, in whose book of Revelations we find that seven important Churches of Asia Minor had each its angel, or apostle, to whom, as its governor and head, the Holy Spirit addressed the admonition to the Churches. From the Scriptures, we pass on to the works of the primitive fathers, which give an account of the early constitution of church government from the apostolic period. And here we find the very lists of the bishops, who were constituted by the apostles' hands to preside over the various Churches, with their presbyters and deacons, as we still see it in our own day. We find, too, the most continual allusion to the high priest, priest, and Levites of the Old Testament, as well for the purpose of proving the unity of the great principles of the priesthood under both dispensations, as for the purpose of showing the relative official rank of the Christian ministry. And all this occurs in several authors who wrote while the whole Church was under persecution from the Heathen. Particularly in the works of Cyprian, the celebrated Bishop of Carthage, who flourished in the year 250, that is, only one hundred and fifty years after the death of the apostle John, we have the constitution, character, and power of our Church presented in the clearest light. And let it be well observed, my brethren, that this distinguished Episcopalian closed his laborious life by a glorious martyrdom, in the year 258, under the reign of the Emperor Valerian, full fifty-four years before the conversion of the Emperor Constantine, by whom, in A. D. 312, Christianity was first established throughout the empire.

(*To be continued.*)

From the Episcopal Recorder.

BISHOP MOORE'S REPORT

To the Convention of the Diocese of Virginia, assembled at Staunton, May 21st, 1834.

Richmond, May 17, 1834.

Enfeebled by age and local infirmities, I am obliged to confine my Episcopal services within a narrow compass, and am prevented from travelling, except by water, or in those parts of the Diocese which furnish me with smooth and easy roads. Had I the ability of moving at large that I once possessed, I should have made an effort to attend the present Convention, and to assist in the council of the Church. My heart, brethren, is with you, and you have my fervent prayers for the blessing of God upon your labors.

In the month of October last I visited Alexandria and attended a meeting of the trustees of the Theological Seminary, at which time the concerns of that institution were particularly considered, and measures were adopted to secure it a certain and permanent support. For that purpose the Rev. Charles Mann was appointed to raise funds to carry into effect the benevolent designs of its patrons, and as it will be impossible to proceed successfully without further pecuniary aid, I most earnestly hope that the application of the agent of the seminary may meet with a cordial reception from our friends, and the assistance for which he will apply, be freely and cheerfully contributed.—During my visit in Alexandria I preached in both Churches to full and attentive congregations, and it is with great pleasure I inform the Convention, that the vestry of St. Paul's Church, in that city, have filled the vacancy occasioned by the resignation and removal of the Rev. Mr. Jackson, by the appointment of the Rev. Mr. Johnson as their Rector. On my return from Alexandria, I officiated both in Norfolk and Portsmouth. In December I admitted in Christ Church, city of Richmond, the Rev. Mr. Woodbridge to the Priesthood. He was presented by the Rev. Thomas Jackson. The sermon was delivered by the Rev. Robert Croes, and the Lord's supper administered by myself and the clergy who were present. In the month of March I rode to the county of Hanover, at which time I ordained Mr. George W. Wilson a Deacon, who was presented by the Rev. John Cook; the sermon was delivered by myself, and the Lord's supper administered. On Good Friday I held a confirmation in Christ Church in this city, upon which occasion I preached and confirmed twelve persons. In the month of April I visited the county of Essex, attended by the Rev. Mr. Croes, who preached on the 23d of the month in Vauter's Church, and on the 24th I preached in the same place and administered the Lord's supper. On the 25th of the same month I proceeded to Port Royal, in the county of Caroline, at which place I preached to a large and attentive congregation, and on the evening of the same day an excellent discourse was delivered in a private house, by the Rev. J. P. McGuire. It is with pleasure I inform the Convention, that in Port Royal, a Church is to be immediately erected.—My next visit was to Fredericksburgh, being Sunday, 27th, in which town I preached in the morning and at candle-light to large and attentive congregations.—From Fredericksburgh I proceeded, in company with the Rev. E. C. McGuire, to the county of Caroline—consecrated a handsome new Church—confirmed a number of adults—preached to a large and attentive congregation, and administered the Lord's supper. From Grace Church I rode, in company with the Rev. Mr. Friend, to Mr. Dickenson's, who resides near the Court House in Caroline county, and on Tuesday, the 29th, I preached to a very respectable and attentive congregation. It is with great pleasure I inform the congregation that a new Church will be erected in that place the present year. On the 6th of May I fulfilled an appointment in Charles City county, in company with the Rev. Thomas Jackson and Rev. Mr. Croes. Assisted by the above-named gentlemen, I admitted the Rev. Mr. Morris to the Priesthood. Prayers were read by the Rev. Mr. Croes, and an appropriate sermon preached by the Rev. Thomas Jackson. I expect to consecrate a new Church in that county this autumn. On the 11th inst. I confirmed in St. John's Church, in this city, 12 persons, upon which occasion the discourse was delivered by the Rev. Mr. Croes, Rector of the Parish.

I remain, dear Brethren, your sincere friend and pastor, Richard Channing Moore.

THE MINISTRY.

From the Wesleyan Methodist Magazine.

ON THE APPLICATION OF SERMONS.

To make a good sermon, clear in doctrine, and conclusive in argument, is alike pleasing to the people and grateful to the preacher; but unless the subject be properly applied, the labor is lost. The hearer retires, and forgets his own portrait.

Every sermon should propose some principal end, and be applied conformably to the nature of the subject, whether it be a sermon illustrative of doctrine, elucidating a parable, or the improvement of a miracle. The neglect of this is the cause why we have so many sermons, and so little fruit. And indeed it might appear as though the preacher himself, who leaves his sermon unapplied, was indifferent about its success; persuasion to duty being the object of preaching.

When we fairly consider the irreligious and profligate character of so large a proportion of our country, we must allow that our sermons have been too affable in character. We must not be too severe in strictures on the weeping prophets. Never were sermons more argumentative, more impressive in figures, or pointed in application, than those of the Hebrew school; and though they ultimately failed of national reform, they indeed obtained special favors and long reprieves for their country.

Father Cheminais flourished in France toward the close of the seventeenth century. He was preacher in ordinary to the king, but so debilitated in health as to be called a living skeleton. His fastings, as a Jesuit, had contributed to that debility. As a preacher, in point of application, he is a model of the first order.

At the close of his sermon on the woman who wept at our Saviour's feet, he frankly asks his hearers, "Why does not a conversion so illustrious convert you? What retards your giving up your hearts to the Lord? What occasions the delay? Do you say, I await grace; I await the happy moment which shall break all my chains? What, sinners! and are not the truths I have just announced grace sufficient for you?

"But what, I pray, is the grace which you expect? It is illumination in the mind; it is an ardor in the will. And is not the striking example just set before you light the most cheering, and motive the most powerful that God can present you from without? You await grace! Dare you say that grace is withheld after the sentiments with which God has inspired you by my mouth!—Dare you blaspheme against Providence, which assures you that God wills your conversion, and you will it not? 'How often,' he says, 'would I have gathered you, and you would not!' Matt. xxiii. 37.

"But you await a grace more efficacious; that is, you insult God, by the allegation that he invites you, but not sufficiently; and your heart does not yield to solicitations so weak. O ungrateful race! His seeking you is of small account, while your apathy presumes to prescribe to him the manner in which he must draw you from your sins.

"You hope to receive grace more efficacious; and what are the ways you take to obtain it, but those of hardening your heart against all its first attractions? Of how many gracious feelings were you once susceptible, which to-day make no impression on your heart? A death unforeseen, the perfidy of a woman, a mortification, an example of conversion, occasioned serious reflections. Grace in the early ardors of youth found the avenues of your heart; but now nothing strikes you, and yet you await grace! What illusion!

"But a word more. What is the grace which you expect? A grace which shall irresistibly accomplish the work of your conversion? Another chimera! Is there any grace, how strong soever it may be, whose effects are not dependent on the co-operation of man? Now, while you expect such a grace, your goodness does not deign to act; therefore while you delay, your conversion is impossible. But you await a victorious grace, which shall vanquish nature, and whose attractive sweetness shall turn you to piety without trouble, without pain, without conflict? Another illusion! The heart does not change all at once from its objects of delight, without doing violence to itself. The strong armed man, who is in possession of your heart, will dispute the entrance of grace; he will dearly sell his defeat. He must be fought; he must be vanquished by force. We do not make so easy a transition from nature to grace. It is requisite that victory should cost a battle; that the storm should precede the calm. Grace indeed softens the heart, but does not supersede labor.

"However efficacious, however persuasive the attractions of grace might be, which converted St. Augustine, what conflicts did he not sustain in disengaging his heart from vice! With what perplexities was he not agitated! What horror of himself! What dread at the very idea of a change! What regret at what he was about to quit! What fear of the future! What reluctance! What irresolution! What discord of sentiment held not his mind floating in a continual state of uncertainty! One must take upon one's self to do the greatest violence to correspond with the calls of grace; and yet you pretend that conversion shall cost you nothing!

"You await grace. O heaven! And what is the manner of your awaiting it? In resisting it; in fighting against it; in shutting up all the avenues of your heart against its entrance. Are you young? This is the season of pleasure; one must wait for maturer age. Have you attained to that maturer age? You have now the calls of business, and must defer till future years. Are you in health? This is not the time to dream of religion. Are you sick? Yes, but things are not yet come to extremities. Does the good example of others reproach you? It is hypocrisy; it is constraint. A sudden death, does it admonish you? It was a person in a bad state of health, or far advanced in years. Does a virtuous action edify you? You empoison it. In a word, whatever grace God may confer, you stifle it in the birth; and meanwhile you await grace!

"This being the case, it is not Divine illumination, it is not the drawing of the Spirit, which are become useless; it is not our sermons; it is not pastoral advice; these are lost. It is not the favored time of mercy and salvation; it is not the solemn festivals of the Church. These you suffer to pass away, under the idle pretences of waiting for grace; and as to myself, I declare that I await your conversion no longer."

Thus this holy man addressed his hearers, who made an Antinomian abuse of Augustine's doctrine of grace. Joseph Sutcliffe.

Brighton, Jan. 9, 1834.

Christian Advocate and Journal.

DOCTRINAL.

From the Charleston Observer.

A CHRISTIAN FATHER'S INSTRUCTION.

My dear Children,—I would now invite your attention to what the Scriptures teach respecting the Holy Ghost; and as it is a very important subject, I hope you will give all diligence to the things which may be written.

The term *ghost* or *spirit* literally signifies *wind* or *breath*. If you ever read the original, you will find it so in such passages as Ex. xv. 10, Ps. cxlvii. 18, Amos iv. 13.—It is also used to express any thing that is immaterial or invisible. For instance, the souls of beasts or their animal life, is called by this term, as in Eccles. iii. 21. So are the souls of men, as in Num. xvi. 22, Heb. xii. 9, Luke xxiii. 46, and Acts vii. 59. —So are angels, as in Heb. i. 7, 14, Acts xvi. 18, Matt. x. 1. So is God himself; as in John iv. 24, God is a Spirit. The third person in the Trinity is particularly known by that name, as in Matt. xxviii. 19, 1 John v. 7, Mark iii. 29; and so also are the effects or gifts of the Spirit, as in Acts xix. 2, Gal. v. 17, Ex. xxxi. 3.

The third person in the Trinity is called *holy*, not only because he is essentially holy, but because he is the author of sanctification or holiness in all who believe.

The Holy Spirit is not a mere attribute of the Deity, as some have asserted, but is a distinct divine person. The *personality* and the *divinity* of the Holy Ghost are both clearly taught in the Scriptures—and 1. *His personality.* That he is a *person* is evident—1st, from the fact that symbols of his presence have been exhibited as a dove, wind, tongues of fire, &c., Matt. iii. 16, Acts ii. 2, 3. And it is not at all customary to symbolize a mere attribute. It is evident that the Holy Spirit is a person, 2dly, because personal pronouns are affixed to the word, when used to express the third person of the Trinity; John xv. 26, "He *shall testify of me.*" It is moreover evident from the fact, that perfections are ascribed to him which cannot be predicated of any attribute. As *Eternity*, Heb. ix. 14; *Immensity*, Ps. cxxxix. 7; *Omniscience*, 1 Cor. ii. 16; *Omnipotence*, 1 Cor. xii. 4-12. These and a multitude of other passages, clearly show that he is a distinct person. So also when the Holy Ghost is represented (John xv. 26) as proceeding from the Father, and in Gal. iv. 6, and Rom. viii. 9, as proceeding from the Son, and as equally related to both Father and Son.

I cannot attempt, my dear children, to explain how it is that the Spirit proceeds—how he is sent forth, nor how he operates upon the hearts of the children of men. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." John iii. 8. We must be contented with the information upon this subject which God has seen fit to give. If more had been useful, he would have given us more. Let us all then with the docility of little children, consent to receive as true, all that is written in his blessed word. Let us study it diligently, and with meekness and humility, as that is the frame of mind best fitted to receive instruction: and I wish you always to remember that the grand object of acquiring knowledge is to become both *wiser* and *better*. Let the truth have a sanctifying influence upon your hearts, and let its fruits be exhibited in your lives. Inquire whether you have been born again—born of the Spirit; and bear it ever in mind, that if you have not the Spirit of Christ you are none of his.

Upon the *personality* of the Spirit I have given but few direct proofs from Scripture, as the evidence will be more fully presented, when in my next, I shall speak of his *Divinity.*

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